

BIBLICAL CRITICISM

ON THE

FIRST FOURTEEN

HISTORICAL BOOKS

OF

THE OLD TESTAMENT;

ALSO,

ON THE FIRST NINE

PROPHETICAL BOOKS.

BY

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BIBLICAL CRITICISM,

&c.

JEREMIAH¹.

CHAP. II.

Verse 9. “Wherefore I will yet plead with you—and with your children’s children will I plead.” This seems to be a denunciation of national visitations, with an intimation that the final judgment upon the nation would in mercy be suspended for many generations.

Verse 11. Read, with the LXX, הַחִמְּיוּ גוֹיִם הָאֱלֹהִימוֹ, “Have the Gentiles changed their gods?”

Verse 12. For חָרְבוּ, which has no meaning, read, with the Syriac and Archbishop Secker, חָרְרוּ, ‘trembled.’

Verse 14. “is he a home-born slave?” Dr. Blayney well observes, that יֶלֶד בֵּית is ‘filius familias,’ as opposed to a slave. And so the expression was understood by Queen Elizabeth’s translators, as appears by the margin of Barker’s Bible, which see.

Is Israel a slave? No. Is he the son of the family? Yes. Why then is he exposed to spoil?

Verse 20. The Chetib אֶעְבֹּד seems the true reading.

¹ The whole number of MSS. collated by Dr. Kennicott for the various readings of Jeremiah was 198; namely, 71 throughout, 127 in particular places.

Verily of old time I broke thy yoke,
 I burst thy bands asunder, (alluding to the various deliverances of the
 Jews in the era of the Judges);
 Yet thou saidst, I will not obey.
 Verily upon every high hill,
 And under every green tree,
 Thou layest thyself along, playing the strumpet.

את צעה זנה. The text wants no correction. את is the pro-
 noun abridged for אתי צעה and זנה are participles Benoni.

Verse 21. "how then art thou turned," &c. Dr. Blay-
 ney's translation seems to be right:

How do I find thee changed?
 Depart, O vine of spurious growth.

Verses 23, 24. "thou art a swift dromedary," &c. There
 should be no full stop at the end of the 23rd verse. פרה in
 the 24th is the feminine of פר; it is only another name for
 the same animal, in apposition with בכרה. In the 24th
 verse, for נפשו, read, with the Masoretes, and many MSS.
 and Dr. Blayney, נפשה.

Thou art [or art like] a fleet dromedary doubling upon her own track,
 A heifer dromedary in the extent [*i. e.* in the free space] of the wilder-
 ness.

In the appetite of her animal nature snuffing the wind of her lust²:
 Who can turn her back? whosoever seeketh her
 Shall have no fatigue; in her month they shall find her.

—"whoever seeketh her," *i. e.* whichever of the males
 seeks her company.

—"in her month." —"in mense suo, *i. e.* quo mense
 solent sylvestres asinæ maris appetitu fervere." Bochart.
 "Eam quicumque ambiunt non defatigabuntur, habent eam,
 vel suis in mensibus docilem. Describitur proclivitas ad
 idololatriam, per similitudinem meretricis, quæ non repellit
 viros, ne tum quidem cùm patitur suos menses." Houbigant
 ad locum. And in the same sense St. Jerome took the pas-
 sage.

Verse 25. "Withhold thy foot," &c. A proverbial ex-
 pression for abstinence from acts of incontinence. See Hou-
 bigant.

² See Parkhurst's Lexicon, פר.

Verse 31. "we are lords." — "we are our own masters." Blayney.

Verse 33. "Why trimmest thou"—

Why wilt thou place the pleasure of thy ways in seeking dalliance?
With regard to this, I have taught [thee] that these ways of thine are mere calamity.

Verse 34. In this verse נפשות is in apposition with דם, or rather דמי. See Dr. Blayney.

—"by secret search." Rather, with Dr. Blayney, "in a digged hole." See also Houbigant; — "in fossis."

—"but upon all these." — "but upon every oak." Dr. Blayney. But "non licuit convertere, '*sub omni quercu*,' obstat enim præpositio על, et vellet oratio præpositionem תחת, ut versu 20." Houbigant. Therefore, for אלה, he reads, עלו, and renders, "sed ubique inundat, verbum pro verbo, nam super omnia ascenderunt sanguines."

Verse 36. "Why gaddest thou about so much," &c.

Why art thou so exceedingly dissolute
To repeat thy ways?

CHAP. III.

Verse 4. For קראתי, read either קראת, or, with Dr. Blayney, תקרא, which is much better.

Verse 5. "Will he reserve his anger for ever? will he keep it to the end?"

Shall displeasure be kept in view for ever?
Or shall there be a marking of offences for evermore?

Dr. Blayney. See his note.

—"behold thou hast spoken." The Chetib דברתי is the better reading.

Behold I have spoken, but thou hast persisted incorrigibly in doing evil.

—"I have spoken." "God had by his prophets endeavoured to dissuade his people from going on with their evil courses, but his arguments had no weight with them." Dr. Blayney; who, however, adopts the other reading.

— “hast persisted incorrigibly.” — “in tuâ nequitia te confirmasti.” Houbigant. For the force of תוכל in this and similar passages, see Dr. Blayney’s note. But observe, that, with him, we should read תוכלי in the feminine form.

Verse 8. “And I saw.” For וארא the first person, which has no meaning, read ותראה in the third feminine. “And although she saw, that on account of all the adulteries which backsliding Israel had committed, I put her away, and gave her a bill of divorce, yet her treacherous sister,” &c.

Verse 16. “neither shall that be done any more.” For ולא ישעוהו עוד, read, with Houbigant, ולא יעשה עוד.

They shall not miss it [יפקרו] neither shall they look about for it any more.

Verse 20. For אכן בגדה, read, with Houbigant, אך כבגדה.

— “her husband.” מרעה seems to be the feminine of מרע, in apposition with אשה. “Surely as a bad woman breaketh faith.” See Houbigant and Dr. Blayney.

Verse 23. “the multitude of mountains.” For רמון, read, with Houbigant, לאון.

Verily the hills are a mere lie ; the mountains, vanity.

That רמון cannot stand here, see Houbigant’s note.

Verse 24. “For shame.” “For that thing of shame,” the idol which they had worshipped. Dr. Blayney, præclare.

CHAP. IV.

Verse 7. “shall be laid waste.” For תצניה, read, with Blayney, תתצנה “shall be demolished.”

Verse 10. “reacheth unto the soul.” — “penetrateth to the very quick.” Blayney.

- 11 The wind that scorcheth the craggy rocks of the wilderness
 Taketh its course against [דירך] the daughter of my people,
 Not for winnowing or cleansing ;
- 12 A strong wind for a curse shall come at my bidding ;
 Now will I even proceed judicially with them.

Compare Blayney, and see his notes. I differ from him materially only in two things ; namely, that I take דירך in

verse 11 for a verb; and that in verse 12, for מֵאלֶה מֵאלֶה, I would read מֵאלֶה לְמֵאלֶה, resolving לְמֵאלֶה into the prefix ל and the noun substantive מֵאלֶה, which (though I cannot find another instance of its use) is regularly formed from the verb אָלַה, to denote the instrument of the verb's action, the instrument of cursing. The passage of Ezekiel to which Dr. Blayney refers, appears not to me to justify the construction by which Dr. Blayney would expound this passage.

Verse 15. "a voice declareth from Dan," &c. Houbigant proposes two conjectural emendations in this verse. In the first clause, between the words מִן הַיַּרְדֵּן and מִן הַיַּרְדֵּן he would insert the noun substantive שָׁר; in the second, for אֶן, he would read שָׁאֵן. Both are ingenious and plausible, particularly the last.

For a voice from Dan notifieth devastation,
And from the Mount of Ephraim declareth tumult.

Verse 19. "I am pained." For אֶחָזְלָה, read, with Houbigant's MSS., אֶחָזְלָה. The verb is the Hophal of חָל, and the ה is paragogic.

—"at my very heart." —"at the walls of my heart," *i. e.* the pericardium. Blayney. He observes a climax; bowels, pericardium, heart itself.

For שִׁמְעָתִי, in this same verse, read שִׁמְעָת, with the Masora and our translators.

Verse 28. "because." For עַל כִּי, read כִּי, without עַל. See Houbigant. —"verily."

Verse 31. "that bewaileth herself." Rather, "that draweth her breath short." The passage is a most affecting picture of the last struggles of a woman expiring in labour. Blayney's word 'sobbeth' is far short of the thing meant.

CHAP. V.

Verse 17. "which thy sons and thy daughters should eat." For יֹאכְלוּ, read, with Houbigant and Blayney, יֹאכְלוּ. —"they shall consume thy sons and thy daughters." Blayney.

Verse 22. For יִתְנַעֲשׂוּ and יִכְלוּ, read יִתְנַעֲשׂוּ and יִכְלוּ. See Houbigant and Blayney. And for יַעֲבִירוּהוּ at the end of the verse, read יַעֲבִירוּהוּ.

Verse 26. "they lay wait as he that setteth snares." For *ישור*, read, with Dr. Blayney, *ישורו*.

Verse 31. "and the priests bear rule by their means;" literally, "and the priests go down according to their hands;" *i. e.* the priests go which way their hands point, *i. e.* the priests are directed by them.

CHAP. VI.

Verse 2. See Dr. Blayney's version and notes.

Verse 11. For *חמת יהוה מלאתי*, read, with Houbigant, *חמתי המלאתי*; "I will fulfil mine anger." And for *שפך*, read, also with Houbigant, *אשפך*; "I will pour out." Jehovah speaks, not the prophet.

Verse 15. For *הובישו*, *הכלים*, and *פקדתים*, read, with Blayney, *הבשו* (with the interrogative *ה*), *הכלם*, and *פקדתם*.

Verse 18. "and know, O congregation, what is among them," For *ודעי*, read, with Houbigant, *ודעו*; "and know what is denounced against them." *עדה*, testimonium; *μαρτυριον*, Symmachus.

Verses 27—30. Dr. Blayney, in verse 27, joins the *ו*, which is unnecessarily prefixed to *תדע*, to the preceding word *מבצר*. For *סרי* in verse 28, he reads *סגי*; the word *מאשתם* in verse 29, he, with the Masorettes, divides into two, *מאש* *תם*; and for *צרוף*, with the ancient versions, he reads *צורף*. Upon these plausible and happy emendations he renders the passage thus:—

- I have appointed thee to make an assay among my people as to
the gold thereof,
Thou shalt know, when thou shalt have proved their way,
28 They are all of them the dross of revolvers,
Passing with a fraudulent currency;
Brass and iron all of them,
Instruments of adulteration are they.
29 The bellows are burnt by the fire,
The lead is entirely spent,
The refiner hath melted in vain,
For the bad are not separated.
30 Reprobate silver call ye them,
For Jehovah hath reprobated them.

CHAP. VII.

Verses 8—10. “that cannot profit. 9. Will ye steal know not. 10. And come we are delivered to do.” Take away the full stop at the end of the 8th verse, and place a full stop at the end of the 9th.

“8. Behold, ye trust in lying words, that cannot profit; 9. The thief, murtherer, and adulterer, and the false swearer, and burner of incense to Baal, and goer after other gods whom ye know not. 10. But ye come and stand before me in this house, which is called by my name, and say, Deliver us, that we may practise all these abominations.” The alteration of the stops is Houbigant’s emendation; the rendering of the latter clause of the 10th verse is Blayney’s.

Verse 29. After יהוה one MS. has את עמו, and another עמו. I think, with Dr. Blayney, that this reading is commended by the parallelism which it produces.

Verse 31. “high places.” Rather, “the chapels, or altars.”

CHAP. VIII.

Verse 4. “Shall they fall, and not arise? Shall he turn away, and not return?” “Numquid qui cadit non resurget, et qui aversus est non revertetur?” Vulgate: and to the same effect the LXX, Houbigant, and Blayney. It should seem that the LXX and Vulgate found all the verbs in their copies in the singular. Certainly the verbs should be either all singular or all plural. I should prefer the plural form of the verbs.

הִפְלוּ לֹא יִקְוּ
אִם יִשׁוּבוּ לֹא יִשׁוּבוּ

Verse 6. “every one turned to his course,” &c. Read, with Blayney,

כָּל הַשֵּׁב בְּמִרְצוֹ תָם

Every one that turneth away is on full speed, or at the top of his speed.

Verse 8. “Lo, certainly in vain made he.”

Lo, certainly for falsehood worketh
The false pen of the scribe.

To this effect the Vulgate and LXX; but the public translation renders a very good sense. See notes in Barker's Bible.

Verse 11. For וירפו, read, with Houbigant and Blayney, וירפאו.

Verse 13. "I will surely consume them." אסף אסיפם. I think, with Houbigant, that אסף is the future of the verb for אאסף. אסוף the noun, 'proventus messis.'

I would have gathered in their produce, saith Jehovah;
But there are neither grapes on the vine
Nor figs upon the fig-tree.

These words are not a denunciation of a barrenness of the fruits of national prosperity, but a complaint of a barrenness of the fruits of national righteousness.

—"and the things that I have given them shall pass away from them." —"quæ eis dederam, dissipaverunt." Houbigant.

Verse 14. "let us be silent there; for the Lord our God hath put us to silence." —"let us there sit in despair; since the Lord our God hath brought us to despair." The LXX seem to express this sense, or something very like it. דמה, which expresses inactivity in general, may well express the perfect inaction of a despairing state, and so the state itself.

CHAP. IX.

Verse 3. "bow for lies; but they are not valiant for the truth upon the earth."

Place the stop at קשתם; and for שקר, read, with Houbigant, לשקר.

—"bow: for falsehood, and not for truth, they are valiant upon the earth."

Verse 6. This verse, as it stands, seems to have no meaning. For שבתך, the LXX seem to have read שב תוך in two words, the former of which they joined to the preceding verse, in which they have nothing to render the verb נלאו. If I were to amend the passage by conjecture, it should be thus:—

5 העוה ולא שב;

6 תוך בתוך &c.

It [i. e. their tongue] is perverse, and turneth not, [i. e. it is invariably and incorrigibly perverse]:

Fraud upon fraud, deceit upon deceit!

They refuse to know me, saith Jehovah.

Verse 7. “for the daughter.” For מִפְּנֵי בַת, read, with the LXX and Houbigant, מִפְּנֵי רַעַת בַּת. “Thus will I do on account of the wickedness of the daughter of my people.”

Verse 8. Excellently rendered by Dr. Blayney:

Their tongue is the arrow of a murderer,

In whose mouth the word is treachery;

He will profess peace towards his companion,

But inwardly will he resolve to fall upon him by surprise.

Verse 10. “will I take up,” For אֶשָּׂא in the first person, read with the LXX and Houbigant, שָׂאוּ in the second plural.

Verse 19. “because our dwellings have cast us out.” Rather, with Houbigant and Blayney, “because they have thrown down our dwellings.”

Verse 21. Blayney joins the word רִבַּר, as a verb in the sense of destroying, to the preceding verse, and expunges the words כֹּה נֹאֲמַי יְהוָה.

Verse 25. “I will punish all them which are circumcised with the uncircumcised.” It is strange that after this declaration, in the enumeration that follows of the nations to be punished, none are mentioned but those which practised circumcision. The passage should certainly be rendered thus: “I will visit upon all which are circumcised in the foreskin.” And to this effect it is rendered by the LXX, the Vulgate, and Castalio. The mention of the foreskin suggests a distinction between the external rite and the inward purity of which it was the type. Accordingly, after an enumeration of the nations to be visited, in the 26th verse it is added, “for all these nations [though they practise the external rite] are [in one way or another] uncircumcised, and all the house of Israel are uncircumcised, [in the worst sense they are uncircumcised] in the heart.” Or perhaps, since this is the only instance in which מִוּל is constructed with ב, as it must be according to this rendering, the passage may be better rendered thus: “I will visit upon all that are circumcised, on account of uncircumcision;” i. e.

upon all that are circumcised externally on account of internal uncircumcision.

Dr. Blayney remarks, that “ מול and ערלה are used here as περιτομή and ἀκροβυστία in the New Testament; the abstract for the concrete.” Archbishop Secker seems to have had the same notion. But the criticism is erroneous. The word מול as a noun is never used for περιτομή. And though ערלה is literally ἀκροβυστία, yet I cannot find a single instance in which the Hebrew word is used, like the Greek, for the *circumcised race*.

Verse 26. “and all that are in the utmost corners;” or, according to the margin, “having the corners of their hair polled.” Dr. Blayney thinks the phrase קצוצי פאה, ‘cut off as to their quarter or coast,’ has respect to the peninsular form of Arabia properly so called. For הישבים which follows, he would read והישבים, conceiving that the words הישבים במדבר “are not exegetic of the two former, which describe the inhabitants of the peninsula, but respect a distinct people, those Arabians that dwelt above, in the great desert between Mesopotamia and Palestine.” I am persuaded he is right. See chap. xxv. 23.

CHAP. X.

Verse 3. “(the work of the hands of the workman) with the axe.” Rather thus, “to be wrought by the hands of the workman with the chisel.”

Verse 4. For יפיק, read, with Blayney, יפקו.

Verse 5. For נשוא, read, with Houbigant and Blayney, נשא.

Verse 6. “Forasmuch as there is none like,” &c. Rather, “In no respect are they like unto thee, O Jehovah.” בואין, ‘a nullâ parte;’ ‘In nothing, In no respect.’

Verse 7. “for to thee doth it appertain.” The verb יאתה seems to be used impersonally here. “Surely unto thee shall be the coming;” *i. e.* the general coming, the universal resort. A prediction of the general conversion of mankind to the true religion. At the end of the verse, for בואין כמוך, read, with Houbigant, אין כמוך.

Verse 8. “the stock is a doctrine of vanities.” Well rendered by Dr. Blayney:

The very wood itself being a rebuker of vanities.

And to the same effect Castalio.

Verse 11. If this 11th verse is not wholly an interpolation, it is certainly out of its place. It should stand, if any where, between the 9th and 10th verses.

Verse 18. Very obscure; and little elucidated by Houbigant, Blayney, or any expositor.

Verse 20. "my children are gone forth of me, and they are not." Read with the LXX, בְּנֵי וְצֹאֲנֵי אֵינִם; "my children and my flocks are not."

Verse 25. For וְאֵבְלֹהוּ וְיֵבְלֹהוּ, read, with Houbigant, וְאֵבְלֹהוּ וְיֵבְלֹהוּ.

CHAP. XI.

Verse 2. For שְׁמָעוּ plural, read, with Houbigant, שָׁמַע.

Verse 4. For כָּל אֹתָם, read, with Blayney, כָּל.

Verse 13. "to that shameful thing." — "ad erubescendum, sive unde erubescas; nos, tot posuistis aras *nefundas*. Tamen suspicamur, verbum לְבִשְׁת parallelum esse verbo לְבַעַל, et notari aliquem Deum idololatrarum." Houbigant ad locum.

Verse 15. "lewdness with many." Dr. Blayney adopts what he conceives to have been the reading of the LXX, נָדָרִים for הָרָבִים, which he says "clears up all difficulties in this passage, and affords a sense that speaks altogether for itself." Few, I believe, will be of his opinion. I suspect that some noun signifying the idolatrous practices of the Jews is lost after הָרָבִים, perhaps זִנוּיִךְ. Suppose the interrogation to end at הַמִּזְמֹתָה: then read

הָרָבִים זִנוּיִךְ
&c. וּבֶשֶׁר.

and the whole verse might be thus rendered:

"What has my beloved to do in my house when she has carried on her own intrigues? Thy innumerable whoredoms deprive thee of the holy flesh. When thy evil is, then thou rejoicest."

The idolatrous Jews are addressed under the character of a priest's wife, who having broken her marriage vow has for-

feited her right to partake of the flesh of the victims, and vainly boasts of her prerogative at the very time that she is committing the fact which sets it aside. I owe to Houbigant this general notion of the passage, whose emendations, however, I cannot approve.

Verse 16. "fair, and of goodly fruit." Read, with the Syriac and Houbigant, *יפה פרי ויפה תאר*.

—"with a noise of a great tumult." Rather, "with the sound of a mighty voice." — "*Intelliguntur tonitrua, quæ sacri codices habent ut Dei vocem. Ictæ de cælo arbores inflammanur et franguntur; quæ duo notat similitudo hujus loci.*" Houbigant ad locum.

Verse 19. "like a lamb or an ox." — "like a tame lamb," Houbigant, Blayney, &c.

—"Let us destroy the tree with the fruit thereof," a proverbial expression to signify generally the joint destruction of the cause and the effect. In this case the man is the tree; his doctrine the fruit.

CHAP. XII.

The prophet, touched with a pious sense of gratitude to God for the promised interposition of Providence to deliver him from the men of Anathoth, takes the liberty, however, to express his admiration at the general prosperity of the wicked; and deploring the calamities of his country, which he considers as judgments drawn down by the crimes of hypocrites, infidels, and apostates, he desires the speedy execution of discriminated vengeance upon them, as the means of general deliverance: verses 1—4. He is answered in the 5th verse, that the goodly part of the Jews must make up their minds to the expectation of greater national sufferings than they had yet endured, inasmuch as the Chaldeans, the executioners of the impending judgment, were more powerful and irresistible than any of the nations with which they had yet contended. In the sequel, God complains of his people's disloyalty, threatens that He will desert them, and expose them to the sword and famine; that the bordering nations would be involved in the punishments of the Jews, and in a future period be sharers with them in a pardon.

Verse 4. "he shall not see our last end." For אחריתנו, read, with Houbigant and LXX, ארחותנו; "he regardeth not our ways."

Verse 5. "If thou hast run," &c. — "Si, inquit, te crebra vicinarum gentium captivitas fatigavit, Moabitarum et Ammonitarum, Philistim et Idumæorum, quid facies ad longam captivitatem, quæ te Chaldæam usque ductura est? Et comparat pedites equitibus, quia revera et juxta historiam omnis Persis, et universa Chaldæa, et regionum illarum exercitus, gaudet equitatu. Istæ autem gentes quas supra memoravi, propter difficultatem locorum, non tam pugnæ aptæ sunt quam latrocinio." Hieron. ad locum.

—"how canst thou contend with horses?" Rather, "how wilt thou *chafe* thyself with horses?" Blayney. But the whole verse were better rendered thus:

Verily thou hast run with footmen, and they have wearied thee;
How then wilt thou chafe thyself with horses?
And in a quiet land thou mightest be secure,
But what wilt thou do in the overswelling of the Jordan?

Verse 6. "For even thy brethren," &c. — "In tantum, inquit, gravissimis Jordanis operieris fluctibus, et equitum te de longe venientium multitudo vastabit, ut fratres quoque tui Idumæi, et domus patris tui, qui de Lot stirpe nati sunt, Moab et Ammon, etiam ipsi, tempore necessitatis et angustiae, dimicent contra te et insultent tibi," Hieron. ad locum.

—"have called a multitude after thee." — "clamaverunt post te plenâ voce," Vulg. — "illi te plenâ voce insectabuntur," Houbigant. — "even these have pursued with loud outcries after thee." Blayney.

Verse 8. "Mine heritage is unto me," *i. e.* behaves towards me.

Verse 9. "Sic mihi est hæreditas mea ut avis discolor, in quam coeunt cæteræ aves. Agite, convenite omnes bestiae agri, erumpite ut eam devoretis." Houbigant.

Verse 13. "they have put themselves to pain, but shall not profit." — "prædium habent, unde nihil ad ipsos redeunt." Houbigant. — "they have possessed, and shall not be benefited." Blayney.

CHAP. XIII.

Verse 9. "pride." Rather, "glory."

Verse 16. "dark mountains." הרי נשף. — "ad montes crepusculi, *h. e.* luci officientes et tenebras facientes." Cocceius. The expression נשפה, Isaiah xiii. 1, signifies a high mountain.

Verse 17. "for your pride." Rather, "for your obstinacy."

Verse 18. "for your principalities," &c. — "for he will cause the crown of your glory to fall (מראשתיכם) from your bolsters." — "è pulvinari vestro: in quo posita erant regum insignia." Houbigant ad locum.

Verse 19. For ענייכם, read, with Houbigant, עניך.

Verse 22. "and thy heels made bare." — "vim patientur plantæ tuæ. Similitudo ducta est ex muliere, quæ ab adultero per vim supplantatur excussis talis." Houbigant ad locum.

CHAP. XIV.

Verse 2. "and the gates thereof languish, they are black unto the ground." — "the gates languish." If this expression has any meaning, it must be that there is little resort to the gates, little public business stirring. But how is the next clause to be understood? — "they are black unto the ground." Is it that the gates of the city were actually hung with black from top to bottom, as a token of the public distress? Castalio's version seems to suggest this notion; but was there any such practice among the people of antiquity? Blayney thinks that the languishing and mourning of the gates is to be understood of persons resorting to the gates.

Houbigant contends that the word אכלל denotes the loss of natural strength, and is not applicable but to such things as have sense, or at least vegetable life. Gates, therefore, he says, cannot be the subject of the verb אכללו. And the word שעריה, which is the subject of אכללו, must render something very different from *gates*. He renders it 'hordea ejus,' understanding barley to be put here for corn in general. — "Its barley shrinks away, and turns black upon the

ground.” לארץ, “upon the ground.” I cannot find another instance in which the prefix ל renders the preposition ‘upon.’ But one of Kennicott’s best MSS. has בארץ; and two others, for קררו, have וקררו.

I am inclined to think Houbigant’s the true rendering of this passage; though his remark upon the word אכולל, that it predicates that sort of decay of strength, which is only to be predicated of animals and vegetables and their component parts, is erroneous. See Lam. ii. 8.

Verse 4. “Because the ground is chapt, for—.” For בעבור, read, with Houbigant, והעבור; “The produce of the ground is scorched, because—.”

Verse 7. “do thou it for thy name’s sake.” —“do thou act with a regard to thine own name.” Blayney.

Verse 18. “yea, both the prophet and the priest go about into a land that they know not.” Among various interpretations more or less natural, which the Hebrew words may admit, Dr. Blayney’s, I am persuaded, is the true one:

“Yet both the prophet and also the priest
Go trafficking about the land, and take no knowledge.”

—“go trafficking about the land.” They carry on their accustomed traffic of deceit and false divination.

Περιπατοῦντες ἐν πανουργίᾳ, καὶ δολοῦντες τὸν λόγον τοῦ Θεοῦ. 2 Cor. iv. 2. — ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται. 2 Pet. ii. 3.

—“take no knowledge;” pay no regard to the miseries before their eyes, in which they are sharers. See Is. i. 3; lviii. 3.

CHAP. XV.

Verse 1. For שלח, read, with Houbigant, שלחך, with the suffix.

Verse 5. “For who,” &c. Rather, “Who,” omitting “For;” for כִּי is here purely interrogative.

Verse 7. “in the gates of the land.” “Similitudo ducitur ex homine, qui frumentum vannò expurgans, stat in portâ areæ, ut ejiciat è frumento paleas, ope venti paleas dissipantis, Deo denunciante se populum Judaicum extra ejus terræ limites ejecturum.” Houbigant ad locum.

Verse 8. "I have brought upon them—noon-day." Read, with the Syriac and Houbigant, הַבֹּאֲתִי עֲלֵיהֶם עַל הָאֵם ; "I will bring against them, against the mother and the youth, one that spoileth at noon-day." The mother is unquestionably Jerusalem, the mother-city. Is the youth the young king Jehoiachin, who was but eighteen years old when he began to reign? 2 Kings xxiv. 8.

— "I have caused him to fall upon it suddenly, and terrors upon the city." For עֲלֵיהָ, read, with two MSS. of Kennicott's, עֲלֵיהֶם. "I will cause *tumult* and consternation suddenly to fall upon them." See Parkhurst, עַר, viii.

Verse 10. "I have neither lent on usury, nor have men lent to me on usury." Rather, "I have neither lent, nor have men lent to me." Usury is not included in the idea of נִשָּׂא. See Parkhurst, נִשָּׂא, vi.

— "every one of them doth curse me." For כָּלֵה מְקַלְלוֹנִי, read, with Houbigant and Blayney, כָּלֵהם קָלְלוּנִי.

Verse 11. "Verily it shall be well," &c. Rather, "Is not thy ministry for good? Have I not made the enemy thy suppliant in the season of evil and in the season of distress?" See Parkhurst, שָׂרָת, i.; and compare Houbigant and Barker's Bible.

Verse 12. "Shall iron break," &c. For הִדְרֵעַ, read, with Houbigant, אֶעֱרֵ ; "I will raise up the iron, the iron from the north, and brass;" *i. e.* men in armour of iron, from the mines upon the Euxine, far to the north of Palestine, and with weapons of brass.

The two following verses are very obscure. The Prophet to be sure was involved in the general calamity when his country was plundered by Nebuchadnezzar, but yet he was an instance of a righteous man allowed to suffer indiscriminately with the wicked. And though he was not absolutely without sin, for that no man ever was but the man Christ Jesus, yet had the Jews in general been nothing worse than He, the judgments of God would not have fallen on the nation. It seems, therefore, hard to conceive that his own sins drew upon him his share of a public calamity, which public calamity would never have taken place had every individual of the Jewish nation been as upright as Jeremiah.

Nor does this seem consistent with the promise of special mercy given to the Prophet in the 11th, and yet this is the purport of the 13th and 14th verses as they stand, and as they are rendered.

The difficulty I think would be removed, if we might change the suffix ך throughout the 13th verse into כ, the suffix of the second person plural. The 13th verse would still, indeed, be addressed to the Prophet, but not to the Prophet as an individual sinner, whose own crimes had drawn down the vengeance of heaven, but as one member only of a guilty and suffering community. The second person plural would only point out his connexion with the community, but without any particular application of the accusation or the threatening to him. With this alteration in the 13th verse, the 13th and 14th might be thus rendered :

13. "Your substance and your treasures [O ye Jews] I will give for spoil, without ransom, and that for all your sins, in all your borders.

14. "And I will transport thy enemies [O prophet] into a land thou knowest not: for a fire kindled in mine anger shall burn against you [O ye Jews]."

The enemies of the Prophet are his unbelieving impenitent countrymen, by whom he was persecuted.

Verse 15. "take me not away in thy long suffering;" *i. e.* expose me not to destruction by thy delay to execute judgment on my wicked persecutors.

Verse 16. "Thy words were found, and I did eat them." Rather,

Thy promises are sufficient, and I feed upon them.

—"are sufficient." This sense of the verb מצא in Kal is known and acknowledged. I confess I cannot find another instance of this use of it in Niphal. Houbigant takes it in another sense, which he fetches from the Syriac dialect: "Puri et liquidi sunt sermones tui;" Syriaco verbi מצא significatu, *defæcare*.

Verse 18. "Wilt thou be altogether unto me as a liar, and as waters that fail?" For ך, read, with Houbigant, ך; "My life is to me as a delusion [or, a delusive appearance] of waters that are not real." "There is a splendour or

vapour," says Chardin, "in the plains of the desert, formed by the repercussion of the rays of the sun from the sand, that appears like a vast lake. Travellers of the desert afflicted by thirst, are drawn in by such appearances, but coming near find themselves mistaken; it seems to draw back as they advance, or quite vanishes. I have seen this in several places." Sir John Chardin in Harmer, quoted by Blayney.

Verse 19. "If thou wilt return, then I will bring thee again — and if thou take forth the precious from the vile." Two proverbial expressions; of which the former is well rendered by Blayney, the latter well rendered and explained by Houbigant.

"If thou wilt turn as I shall turn thee."—*Blayney.*

"And if thou wilt bring forth the precious from the mean."

Houbigant.

The former expresses prompt and punctual execution of commands upon all occasions. The latter, Houbigant thus explains: "‘*Et si eduxeris pretiosum a vili:*’ figura eadem sermonis reperitur, *Jud. cap. xiv. v. 14, ‘de forti, vel de aspero, exiit dulce.’* *Erat Jeremias despectui ac ludibrio viris principibus Jerusalem. Itaque de eo intelligendum וָלֵל, despectus; יָקָר autem de ejus vaticinationibus.*"

CHAP. XVI.

Verse 4. "of grievous deaths." Rather, "of lingering deaths."

Verse 5. "the house of mourning;" margin, "mourning feast." *בֵּית מְרֹזָה*. *בֵּית מְרֹזָה* is a loud noise or cry either of mirth or lamentation. *בֵּית מְרֹזָה* might be well rendered in Greek *οἶκον θορύβου*. See Mark v. 38; and see Dr. Blayney's learned note.

Verse 6. "neither shall men lament for them." Either for *יִסְפְּדוּ*, we should read *יִסְפַּד* in the singular, or the two following verbs should be plural. Houbigant.

—"nor cut themselves." The verb *יִתְגַּדְּדוּ* expresses every violence upon a man's own person, such as tearing the hair, beating the breasts, or scratching the cheeks, or cutting the

flesh, which were in use in ancient times, as expressions of desperate grief.

Verse 7. "Neither shall men tear themselves for them in mourning;" margin, "break [bread] for them." For לֶחֶם, read, with Houbigant, the LXX, the Vulgate, and one MS., לֶחֶם; "Neither shall they break bread for the mourner."

— "the cup of consolation." "Moris autem est lugentibus ferre cibos, et præparare convivium, quæ Græci *περίδειπνα* vocant, et à nostris vulgò appellantur parentalia, eo quòd parentibus justa celebrentur." Hieron. ad locum. "Sir John Chardin tells us, in one of his MSS., that the oriental Christians still make banquets of the same kind, by a custom derived from the Jews; and that the provisions spoken of in this verse, were such as were wont to be sent to the house of the deceased, where healths were also drunk to the survivors of the family, wishing that the dead may have been the victim for the sins of the family." Blayney. See the whole of his learned note.

Verse 13. "there shall ye serve other gods." — "Non passi sunt Chaldæi, nec Medi, Judæos Deum suum publicè colere, ut liquet ex statuâ Nabuchodonosor, et ex historiâ Danielis, quem Medi accusarunt apud regem. Hæc erat servitus in religione." Houbigant ad locum.

Verse 15. "driven them; and I will bring them again." Rather, "driven them. For I will bring them again."

Verse 18. "And first I will recompense their iniquity and their sin double." Rather, "And I will recompense their iniquity and their sin once and again." The words הראשונה משנה signify literally, says Dr. Blayney, 'the first time repeated.' The prophecy alludes to the two captivities of the Jews, the Babylonian and the Roman.

Verse 22. "Shall a man," &c. Rather, "Shall man make gods for himself? But they are no gods." Namely, those made by men are no gods. The Vulgate gives another sense to the passage: "Shall man make gods for himself, and men themselves are not gods?" as if it would be no difficulty that a man should make gods for himself, if men themselves were gods. Whereas that God should make gods, is hardly less contrary to the principles of the Scripture theology, than

that a creature should make a god. Yet Dr. Blayney follows the interpretation of the Vulgate.

CHAP. XVII.

Verses 1—4. The omission of the first four verses of this chapter in the version of the LXX, (an omission as old as the time of St. Jerome,) and the great obscurity of the Hebrew text, as it now stands, are strong indications of corruption. Houbigant has attempted to reform the text by transpositions, but I think with little success. The corrections I would propose are these :

In verse 1, for לִבִּי, I would read לִבִּי. To say that the sin of Judah “was written upon the table of God’s heart,” is to say that he remembers it in anger; which is perfectly consistent with the general purport of the context. But to say that “it was written upon the table of their hearts,” would signify their penitent recollection of it; which is inconsistent with the general tenor of the context.

2nd. For מִזְבְּחוֹתֵיכֶם, in the same verse, I would read, upon the authority of above 100 MSS., מִזְבְּחוֹתֵיהֶם.

3rd. The two first words of the third verse, upon the authority of the ancient versions, I would join to the preceding sentence, and begin a new sentence with הִילֵךְ. But for the first word, חֲרָרִי, I would read, upon the authority of Kennicott’s MS. 199, חֲדָרִי.

4th. For בָּל, in verse 3, after חִילֵךְ, I would read, upon the authority of 195 MSS. of Kennicott’s, among which is the famous 1, וְכָל.

5th. In the same verse, for בַּמֶּתֶךְ, I would read, upon the authority of 54 MSS., בַּמּוֹתֶיךָ, which is only the same word more accurately spelt.

6th. In the same verse, for בַּחֲטָאת, I would read, upon the authority of MS. 1, בַּחֲטָאתֶיךָ.

7th. In the same verse, for גְּבוּלֶיךָ, I would read, upon the authority of 122 MSS., גְּבוּלֶיךָ.

8th. In verse 4, for וְשִׁמְשְׁתָּהּ, I would read וְשִׁמְשְׁתָּהּ. Dr. Blayney adopts the same emendation, and joins the הֵּ expunged at the end of this word to the word following; and

in that changing the letter ב into ד, he makes it הודך, for which he finds a sort of meaning.

9th. But as this change of ב into ד has no authority but what is indirectly drawn from the Hexaplar versions, join the ה to the following word, and it becomes הובך. The word הוב occurs nowhere else, but it is the infinitive of the verb יהב, regularly formed like שוב from ישב, and may be taken here as a verbal noun.

10th. For מנחלתך, I would read, upon the authority of two MSS., ומנחלתך. The מ in this word is not a prefix, but formative of the noun, as in מחלקה from חלק. מנחלה occurs as a noun substantive in Ezek. xlviii. 29. The conjunction ו prefixed to the word מנחלתך affords a presumption in confirmation of the former emendation, since it indicates that the preceding word must have been a noun substantive.

Of these ten emendations, the first only is purely conjectural; and with these alterations the whole passage will run thus:

1 חטאת יהודה כתובה בעט ברזל בצפרן שמיר
חרושה על לוח לבי ולקרנות מזבחותיהם

2 כזכר בניהם מזבחותיהם ואשריהם
על עץ רענן על גבעות הגבהות הדרי בשדה:

3 חילך וכל אוצרותיך אתן לבו במותיך
בחטאתיך בכל גבולך:

4 ושמטת הובך ומנחלתך &c.

1 The sin of Judah is written with a pen of iron, with a style of adamant;

Graven on the table of my heart, and upon the horns of their altars:

2 Insomuch that their sons shall remember their altars and their idols,
By the green tree, upon the high hills, the round heaps in the field.

3 Thy substance and all thy treasures I will give up for spoil, thy high places,
On account of thy sin, throughout thy whole border.

4 And thou shalt forfeit thy allotment and thy inheritance which I gave thee,
And I will make thee a slave to thine enemies in a land which thou knowest not.

For the fire which ye have kindled shall burn in my fury for ever.

—“and upon the horns of their altars.” Ahaz “sacrificed to the gods of Damascus,—and he made him altars [for that idolatrous worship] in every corner of Jerusalem. And in every several city of Judah he made chapels to burn incense unto strange gods.” 2 Chron. xxviii. 23—25. He shut up the doors of the house of the Lord (*i. e.* of the holy place). 2 Chron. xxviii. 24. He removed the altar of burnt-offering from its proper place, and used it for the purposes of divination. 2 Kings xvi. 14, 15. “Manasseh also worshipped all the host of heaven, and he built altars for all the host of heaven, in the two courts of the house of the Lord, and he set a graven image of an idol in the house of the Lord.” 2 Kings xxi. 3. 5. 7. In the latter part of his reign he repented, and put down the idolatrous worship which he had himself introduced. 2 Chron. xxxiii. 13—17. But Amon, his son and successor, restored it. 2 Kings xxi. 19—22. 2 Chron. xxxiii. 21—23. The altars erected by these idolatrous kings, and the altar of God itself used for superstitious, perhaps magical rites, and stained with the blood of abominable sacrifices, were monuments of the apostasy of the house of Judah; and thus “the sin of Judah was written on the horns of their altars.”

—“the round heaps in the field,” round piles of wood, occasionally found in the field for the purpose of boiling a magical cauldron. Compare Ezek. xxiv. 5. The images of boiling pots in Ezekiel, in the place cited, and in Jer. i. 13, seem to have been suggested by the frequency of some such practice.

—“thy high places.” That is, thy fortresses, or castles built on eminences. See Blayney’s note from Dr. Durell.

Verse 6. “like the heath.” — “like a blasted tree,” Blayney.

Verse 8. “by the river.” Rather, “by the water-course.”

Verse 9. “desperately wicked.” Rather, “incurable.”

11 A קרא hatching what it laid not,
Is he that getteth riches not by right.

Verse 13. “and they that depart from me shall be written

in the earth.” For יסורי, read, with many MSS. of the best note, ויסורי; and render, with Blayney,

“And shall be recorded in the earth for revolvers.”

Verse 16. “I have not hastened from being a pastor to follow thee.” Dr. Blayney, I believe, has given the true sense: “I have not been in haste to outrun thy guidance.” The metaphor, as he observes, is taken from sheepfeeding, where their shepherd leads them.

—“day, thou knowest:—lips, was right before thee.” Rather, “day. Thou knowest—lips; it was full before thee.”

Verse 18. “double destruction.” See note, chap. xvi. 18.

CHAP. XVIII.

Verse 4. “of clay.” For בחמר, read, with many MSS., בחמר.

Verse 14. For ינתשו, two MSS. of Kennicott’s, and one of them is the famous No. 1, give ינטשו. Adopting this reading, and taking the verb in Hiphil, I render the whole verse thus:

Shall snow forsake Lebanon for the rock of the field? [*i.e.* Shall the snow cease to fall upon Lebanon in order to fall upon a common rock?]

Shall strange waters cause the pools to be abandoned which are every where to be met with?

—“strange waters,” מים זרים, *i.e.* waters dug for to a depth, and conveyed in pipes from a distance. —“pools to be met with everywhere.” קרים נוזלים, *fluenta passim obvenientia*. The parallelism would be more exact, if there were authority to prefix מ to מים; for then the verb ינטשו might be taken as in Kal, and the whole rendered thus:

Shall snow forsake Lebanon for the rock of the field?

Shall pools which abound upon the surface be abandoned for strange waters?

Verse 15. “and they have caused them to stumble.” For ויכשלו, read, with Kennicott’s 1, ויכשלו; “and they have stumbled in their ways, the ancient paths,” &c. But for שבולי, read, with many MSS. of the very best note, שבילי.

Verse 21. “and let their men be put to death.” The English expression *put to death* conveys the notion of a violent death; but the Hebrew words, literally, “let their men be slain of death,” convey precisely the opposite meaning. For the word מוֹת, as a noun, properly denotes, not the pestilence, as Dr. Blayney imagines, but the natural means of death, by disease or decay; or death brought about by such means, rather than by violence. And in this passage, the “slain of death” are they who were to die of natural deaths, as distinguished from those who should “be smitten of the sword in the field.” The force of the original is well expressed by Houbigant: — “mortalitate pereant.” In the English language the passage cannot be better rendered than literally:

And let their husbands be slain of death,
Their young men smitten of the sword in battle.

— “men — young men.” בַּחֲוִירֵיהֶם — אֲנָשֵׁיהֶם. It is not easy to render the two distinct notions conveyed by these words, as opposed to each other, in the English language, without periphrasis. אֲנָשִׁים I take to be the married men, past the middle life, and past the best age for military service: בַּחֲוִירֵים, the flower of the unmarried youth, in the prime of their vigour.

Verse 23. “deal thus with them;” better, “deal with them,” without “thus.”

CHAP. XIX.

Verse 1. After יְהוּדָה, add אֵלַי. Seven MSS.

Verse 4. עֲזִיבוּנִי, many MSS. and among them 1. נִקְיִים, many MSS. and among them 1. — “the blood of innocents.”

— “nor the kings of Judah, and have filled.” For וּמִלֵּאן, I would read מִלֵּאן. — “and [because] the kings of Judah have filled this place with the blood of innocents.”

Verse 5. “the high places.” Rather, “chapels.”

Verse 10. אֶתְךָ, many MSS. among them 1.

Verse 11. לְהִרְפָּא, many MSS. among them 1.

Verse 15. מִבֵּיא, many MSS.

CHAP. XX.

Verse 5. "all the strength of this city — labours thereof — precious things thereof." I think that Dr. Blayney has well expounded these three words, חסן, גיעה, and יקרה. חסן "the military strength" of the city, her "soldiers." גיעה, its "industry," "the industrious artisans and mechanics." יקרה, its "rank;" "the honourable and respectable members" of the community, not included in the two former classes. See the whole of his note.

Verse 7. "O Lord, thou hast deceived me," &c. See Dr. Blayney's excellent note.

—"every one mocketh me." —"ridicule hath spent its whole force upon me," Blayney; see his note.

Verse 8. "For since I spake," &c. Well rendered by Dr. Blayney: "For as often as I speak, whether I cry out against violence, or proclaim devastation, verily the word of Jehovah," &c.

Verse 10. "For I heard," &c. Rather, "For I heard the angry muttering of many, of them that were the general dread." Compare Ps. xxxi. 13.

Verse 11. אַתִּי, many MSS. and good editions.

—"they shall be greatly ashamed," &c. Rather, "they shall be greatly ashamed, because they prosper not; an everlasting confusion! It shall never be forgotten."

Verse 14. This and the four following verses Houbigant would introduce between the 6th and 7th. This transposition certainly makes a more orderly and connected arrangement of the whole matter.

Verse 17. For חרתי, Dr. Blayney would read הוֹרֵתִי. —"so that my mother might have been my grave, even the womb of her that conceived me, for ever."

CHAP. XXII.

Verse 3. Read אֵל תּוֹנוּ וְאֵל. Many MSS. and ancient versions, Houbigant, and Blayney.

Verse 4. Read עֲשֵׂת תַעֲשֶׂה. Houbigant. וְעִבְדִּי, twenty-seven MSS., Houbigant, and Blayney.

Verse 11. "Shallum the son of Josiah." In 1 Chron. iii. 15, the sons of Josiah are mentioned in this order:—"the first-born Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum." Johanan could not be Jehoahaz, because, as Dr. Blayney acutely remarks, Jehoahaz was younger than Jehoiakim, as appears from 2 Kings xxiii. 31. 36. It is equally certain that Zedekiah, who was but twenty-one when he began to reign, was but a boy of ten years of age when Jehoiakim began to reign, was younger than either Jehoiakim or Jehoahaz. Hence it follows indisputably, that of Josiah's four sons, Jehoiakim was the second, Jehoahaz the third, and Zedekiah the fourth. Dr. Blayney, therefore, is right in his conjecture that the order of Josiah's sons is perverted in the afore-cited passage of the book of Chronicles, which should run thus:—"the first-born Johanan, the second Jehoiakim, the third Shallum, the fourth Zedekiah." Shallum was probably the original name of Jehoahaz, and it was changed when he became king. See Dr. Blayney's note.

Verse 15. "because thou closest thyself in cedar."—"because thou frettest thyself in cedar," Blayney; see his note.

CHAP. XXIII.

Verse 9. "Mine heart within me is broken, because of the prophets."

"Concerning the prophets,
Mine heart is broken within me;
All my bones," &c.—*Blayney.*

Verse 10. I suspect, with Houbigant, that the different branches of this verse are deranged, and that the whole should run thus:

כִּי מִנְאֲפִים מְלֵאָה אֶרֶץ
וְתַח־מְרוֹצֹתֶם רָעָה
וְגִבּוֹרֹתֶם לֹא כֵן
כִּי מִפְּנֵי אֱלֹהִים אֲבִלָה הָאֶרֶץ
יִבְשׁוּ נְאוֹת מִדְּבַר :

Verily the land is filled with adulterers;
And the bent-of-their-will is wickedness,
And their might without right:

Verily because of these things the land mourneth,
The pastures of the wilderness are dried up.

Verse 14. For שבו, read, with Houbigant, שוב.

Verse 17. “unto them that despise me, the Lord hath said.” Rather,

“Saying unto those that make light of the word of Jehovah.”

Blayney.

But for אמור, read, with Houbigant, אמרו.

—“unto every one.” For וכל, read, with the ancient versions and Blayney, ולכל.

Verse 22. “and had caused — then they should.” —“then would they have caused — and would,” Blayney.

Verse 26. “How long shall this be in the heart?” For עד מתי יש בעמי, read, with Houbigant, עד מתי היש בלב. “How long shall there be among my people prophets?” &c.

Verse 29. For כה, I am much inclined to read, with Dr. Blayney, כה. “Is not the force of my word like fire?” &c.

Verse 31. “that use their tongues.” For הלקחים, read, with Houbigant, ההלקים. —“that smooth their tongues.”

Verse 32. “and by their lightness.” Rather, “and by their extravagancies.”

Verse 33. “What burthen.” For את מזה משא, read, with the LXX, Vulgate, Houbigant, and Blayney, אתם המשא. “Ye are the burthen.”

Verse 39. “even I will utterly forget you, and I will forsake you.” —“ego vos oneris instar exportabo, et meo de conspectu eripiam vos,” &c. Houbigant. —“I will both take you up altogether, and I will cast you off,” Blayney. See Dr. Blayney’s note.

CHAP. XXV.

Verse 3. For אשכים, read, with Houbigant, Blayney, and some MSS. השכים.

Verse 7. For הכעיסני, read, with the Masora, many MSS., Houbigant, and Blayney, הכעיסני.

Verse 9. For ואל, read ואת. MSS., Houbigant, Blayney.

—“I will send and take—and will bring them.” Rather,

“I have sent, and taken — and have brought them;” for Nebuchadnezzar had made his first attack when this prophecy was delivered. But at the end of the verse, “and I will utterly destroy them,” in the future, is right.

Verse 17. “and made.” Rather, with Houbigant, “that I might make.”

Verse 23. “and all that are in the utmost corners.” Rather, with Blayney, “and all that have their coast insulated.” See chap. ix. 26.

Dr. Blayney thinks that the whole country, to which we give the general name of Arabia, is mentioned by the sacred writers under two great divisions, ערבה and קדם, the West and the East; and that each of them had their subdivisions. ערבה comprehended Arabia Petræa, and the parts along the Red Sea, bordering upon Egypt, the territories of the Cushites. קדם comprehended Arabia Felix and Arabia Deserta. The inhabitants of Arabia Felix are the people distinguished by the name קצוצי פאה; and those of Arabia Deserta are described by the words הערב השכנים במדבר, “the mixed race inhabiting the desert.” See his note.

Verse 25. “Zimri,” descendants of Zimram, one of Abraham’s sons by Keturah; Zamareni, Plin. lib. vi. § 32. Blayney.

Verse 28. For שתו תשתו, read, with Houbigant, שתות תשתו.

Verse 34. For ותפוצותיכם, read either, with Houbigant, והתפצותם, “and ye shall break yourselves;” or והפוצתיכם, “and I will break you.”

— “like a pleasant vessel.” Dr. Blayney’s conjecture is very plausible, that חמדה is a corrupt reading for חמרה; “like a vessel of clay.”

CHAP. XXVI.

This seems to have been the first prophecy delivered by Jeremiah in the reign of Jehoiakim. It was certainly prior to that contained in chap. xxv.

Verse 6. הזאת, read, with many and the best MSS., הזאת. The paragogic ה is a mere barbarism.

— “like Shiloh.” The proper name is written here שלה,

and in verse 9 שלו; but the orthography of the word, in the best MSS., wherever it occurs, is שילה.

Verse 9. For נבית, read, with the best MSS., נבאת.

Verse 19. "Thus might we procure great evil against our souls." — "But we are procuring great evil against ourselves."

CHAP. XXXV.

Verse 14. הוֹקֵם אֶת דְּבָרִי. An ancient MS. of Kennicott's hath הִקֵּם, the Hiphil of the verb. With this reading, Houbigant's correction of דבר in the singular, for the plural דְּבָרִי, is unnecessary; for the noun is the accusative after the Hiphil verb. See notes on Isaiah xxiii. 13.

CHAP. XXXVI.

Verse 5. "I am shut up." — "nempe in loco ubi abdidit se Jeremias, Joachim regem metuens, non in carcere. Nam versu 26 jubet rex ut Jeremias comprehendatur, 'et abscondit eum Dominus;' id est, fecit ut qui absconditus erat, non reperiretur. — Jeremias tum se abscondit, postquam mandatum fecisset scribæ suo Baruch, ut librum, quem dictaverat, audiente populo, recitaret. Nam tum demum regis ira erat metuenda." Houbigant ad locum.

Verse 23. "three or four leaves." — "Non difficile est explicare, quales essent illæ paginæ. Nempe tales erant, quales adhuc sunt in membranis, quæ vocantur 'Volumina Synagogæ,' in quibus membranæ consutæ sunt, non una supra alteram, sed una membrana ex latere alterius; quæ leguntur volumine replicando, vel a dexterâ ad sinistram, vel a sinistrâ ad dextram, ita ut tot sint paginæ, quot sunt membranæ." Houbigant ad locum.

Verse 25. "Nevertheless — but." Rather, "Although — yet."

Verse 32. "and there were added besides unto them many like words." וַעֲדָה נֹסֵף עֲלֵיהֶם דְּבָרִים רַבִּים כְּהֵמָּה. The verb נֹסֵף is used impersonally; "an addition was made:" and דְּבָרִים is a nominative case exegetic of the addition so expressed by the impersonal passive verb. "And besides an addition was made unto them, many words like these."

CHAP. XLV.

Verse 4. "even this whole land." Houbigant, upon the authority of the Chaldee, would read וְאֵת כָּל הָאָרֶץ לִי הִיא; "for the whole earth is mine."

CHAP. XXIV.

Verse 1. "the carpenters and smiths." — "the artificers and the armourers," Blayney.

CHAP. XXIX.

The matter of this chapter has evidently suffered disarrangement more or less. The LXX introduce the 15th verse between the 20th and 21st, which is clearly its proper place. Houbigant makes a further transposition, in which I am inclined to think he is right. He inserts the 16th, 17th, 18th, and 19th verses between the 9th and 10th. "*Nimirum verus ordo est, ut post versus 8 et 9, in quibus hortatur Jeremias captivos Judæos, ne credant prophetis suis, qui Babylone vaticinantur ipsos brevi excussuros jugum Chaldæorum, subdat; non modo ipsos non brevi redituros, sed illos etiam qui Jerusalem manserunt perituros, opprobrio fore apud omnes gentes; utque adeo post versus 8 et 9, sequantur versus 16, 17, 18, et 19. Deinde ut post denuntiationem futuræ captivitatis, veniant promissiones de reditu in patriam, de Deo quærendo et inveniando; ut igitur post versum 19 sequantur versus 10, 11, 12, 13, et 14. Denique ut versu 20 Jeremias convertat sermonem ad captivos Judæos, quos alloquitur usque ad finem capitis, et ut memorans id quod dicunt, versus 15, Dominum suscitasse in Babylone prophetas, prænuntiet eorundem interitum prophetarum; utque adeo versum 14 excipiat versus 20, tum versus 15, denique versus 21, et eos qui sequuntur.*" Houbigant ad vers. 10.

It is remarked by Dr. Blayney, that this chapter evidently contains the substance of two letters written at two different times, (compare verse 28 with verses 4 and 5,) although the title at the beginning announces but one. The messengers,

that carried Jeremiah's first letter, brought back the letters from Shemaiah mentioned in verse 25, and recited in verses 26, 27, 28. These letters from Shemaiah gave occasion to Jeremiah's second letter, which seems to begin at the 20th verse.

Verse 1. "unto the residue of the elders." This residue must be the residue of the elders of the first captivity, carried away in the third or fourth year of Jehoiakim. See Lowth on the place.

Verse 10. "after seventy years be accomplished at Babylon." לפי מלאת לבבל שבעים שנה; literally, "at the edge of the completion of seventy years in Babylon;" *i. e.* precisely at the completion, &c.

Verse 13. Read, with 21 MSS., Houbigant, and Blayney, תדרשוני.

Verse 14. Read, with 26 MSS., Houbigant, and Blayney, שבותכם.

Verse 16. For אל כסא, read, with 16 MSS. and Blayney, על כסא.

Verse 30. "Then came the word of the Lord." Rather, "Therefore hath the word of Jehovah come," Blayney.

CHAP. XXX.

Verse 2. For אל ספר, read, with many MSS., על ספר.

Verse 7. For היא, read, with two MSS., הוא. The antecedent is הויה.

Verse 8. "thy neck — thy bonds." Read, with the LXX, Houbigant, and Blayney, צוארו and ומוסרתיו, "his neck — his bonds."

Verse 11. "and will not leave thee altogether unpunished." Rather, with Queen Elizabeth's translators, "and not utterly cut thee off."

Verse 12. For לשברך, Houbigant would read השברך.

Verse 13. "that thou mayest be bound up." For למוור, read, with the Syriac and Houbigant, לעזור; "to help thee."

Verses 14, 15. "iniquity; because thy sins were increased. 15. Why criest thou"—. I would place a full stop at "iniquity," and place what follows at the beginning of the 15th verse. Thus:

..... iniquity.

15 Thy sins were numerous;
Why criest thou, &c.

Since thy guilt was so great, what room is there for complaint?

Verse 16. For שָׂאֲסִיךָ, read, with many of the best MSS. and Houbigant, שָׂסִיךָ.

“Therefore.” Rather, “Nevertheless.”

Verse 17. “because.” Rather, with Blayney, “Although.”

Verses 20, 21. “Their children — their congregation — them. Their nobles — of themselves — their governor — of them.” Rather, “His children — his congregation — him. His great one — his ruler — of him.” For Dr. Blayney well observes, “that the pronouns in these two verses are of a different number from those in the preceding, as rehearsing different antecedents. The antecedents rehearsed by the pronouns in the 19th verse are the tents and dwelling-places of Jacob, the city and palace mentioned in verse 18; but the antecedent to the pronouns in the 20th and 21st verses is Jacob himself.”

CHAP. XXXI.

Verse 1. Dr. Blayney very properly joins the first verse of this chapter to the preceding.

Verse 2. “found.” Rather, “hath found.” God’s protection of the Israelites rescued from the Egyptian bondage, in their long journeys in the wilderness, cannot be the thing intended here; for those Israelites were not “relics of the sword.” The prophecy, therefore, alludes to some circumstances of the final restoration, which will not perhaps be clearly understood till the event takes place.

— “even Israel when I went to cause him to rest.” Read, with many MSS. and some of the oldest editions, הָלַךְ; “Israel marching to his rest,” or, to his settlement.

Verse 3. “of old unto me.” For יָלַד, read, with Houbigant and Castalio, יָלַד. “Jehovah appeared unto him from afar,” or, hath appeared unto him.

Verse 7. “among the chief of the nations.” Rather, “for

the chief," &c. I agree with Dr. Blayney that "the chief of the nations" is a periphrasis for "Jacob" or "Israel."

— "O Lord, save thy people." Read, with the LXX and Houbigant, עָמִי. "Jehovah hath saved his people."

Verse 15. For אֵינִי, read, with Houbigant, אֵינָם.

Verse 17. For בָּנִים, read, with the LXX and Houbigant, בָּנֶיךָ.

Verse 18. "turn thou me, and I shall be turned — after that I was turned;" *i. e.* restore me, and I shall be restored — after my revolt. See Houbigant's translation.

Verse 20. "Is Ephraim my dear son? Is he a pleasant child?" "Malè quidam interpretes 'nonne;' quasi affirmat Deus filium dilectum sibi esse Ephraim, cum contrà Deus miretur sua viscera in eo commoveri quasi benevolentia suâ dignus esset." Houbigant, ad locum.

— "for since I spake against him," &c. Rather, "Verily inasmuch as my word is in him, I will yet call him to remembrance; upon this account my bowels are moved for him," &c.

— "my word is in him, or upon him." This phrase either denotes simply, that God's word was passed for Ephraim's restoration, which should therefore take place notwithstanding Ephraim's ill desert; or it denotes some recollection, on the part of Ephraim, of God's promise, and some general reliance on it. And this seems the better exposition, since Ephraim is clearly introduced as a penitent.

Verse 21. For שָׁמִי, שְׁתִּי, הִלַּכְתִּי, and שָׁבִי, many of the best and oldest MSS. and editions have שִׁמְיָה, הִלַּכְתִּי, שְׁתִּי, and שָׁבִי. At this second שָׁבִי a comma should be placed; and for אֵלָה at the end of the verse, I would read, with Houbigant, עֲלָה.

Return, O virgin of Israel, return,
Come up to thy own cities.

Verse 22. "a woman shall compass a man." — "femina ambibit virum." — "Ita Castalio, verba ipsa exhibens, quem nos (says Houbigant) propterea sequimur, quia lux non affulget."

Verse 26. This verse seems to have no connexion with any thing that follows or precedes. There is not the least

reason to suppose that any part of the preceding prophecy was delivered to the Prophet in a dream.

Verse 32. “although I was an husband unto them.” See notes on Is. lxii. 4. The Greek language affording no image corresponding to the Hebrew בעל, the LXX in this place were content to express the sense, without attempting to render the image, by the word ἐμέλησα, which by the ignorance of transcribers, not versed in the Hebrew language, passed into ἡμέλησα in the Alexandrine Septuagint, and in St. Paul’s citation of this prophecy in the Epistle to the Hebrews. In this conjecture I find I concur with Dr. Blayney.

Verse 35. “which divideth the sea.” Rather, “which putteth the sea in motion.”

Verse 38. Many of the best and oldest MSS. and editions insert ימים after באים.

CHAP. XXVII.

Verse 1. “Jehoiakim,” read “Zedekiah.”

Verse 9. For חלמיתכם, read with Houbigant, חלמיכם.

CHAP. XXVIII.

Verse 1. Read, with Houbigant,

והיה בשנה הרביעית ממלכת צדקיה מלך יהודה בשנה הח' בחדש החמישי :

“And it came to pass in the fourth year of the reign of Zedekiah king of Judah, in that year, in the fifth month.”

Verse 2. For על, the best MSS. and editions have עול.
4. Again עול for על.

Verse 8. “and of evil.” For ולרעה, read, with many MSS. and Houbigant, ולרעב,—“and of famine.”

Verse 13. For מושת, the best MSS. have מושות, or מושות.

—“thou shalt make.” For ועשית, read, with the LXX, ועשית, —“I will make.”

Verse 14. For על, the best MSS. have עול, as above; and for ועברוהו, they have ועברוהו.

CHAP. XXI.

Verse 3. For תאמרון, the best MSS. have תאמרון.

Verse 12. For מעלליהם, the best MSS. have מעלליכם.

Verse 13. "O inhabitant of the valley and rock of the plain." Rather, "O thou inhabitant of the recess of the levelled rock." העמיקי לשבת is a phrase used by Jeremiah for retiring into places of difficult access. Hence שבת העמק may be applied to a person that has chosen such a habitation. Hence to the royal house of Judah, whose palace was on the summit of a rock, deemed almost impregnable, levelled by art to receive the foundations of the buildings. Compare Dr. Blayney.

Verse 14. "in the forest thereof." For ביערה, read, with two MSS. בוערה, — "I will kindle a fire, burning and consuming all around it."

CHAP. XXXIV.

Verse 1. "all the cities thereof." For עריה, read, with the LXX and MS. 246, ערי יהודה, — "all the cities of Judah."

Verse 8. "after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them."

The covenant was not between the king and the people; but both king and people entered into covenant with God. They bound themselves by solemn rites of federation, performed in the temple, to a renewed observance of the Mosai-cal law with respect to the year of release. See verses 15 and 18. This passage, therefore, should be thus rendered: "after that the king Zedekiah with all the people which were at Jerusalem had made a covenant."

— "to proclaim liberty unto them." לקרא להם דרור. I am persuaded these words are misplaced. As they stand, the pronoun הם has no antecedent. I would insert them between הפשים and לבלתי in the 9th verse, and the whole will run thus: — "had made a covenant, 9. Every one to let his bondman, and every one his bondwoman, an Hebrew, or an Hebrewess, go free, to proclaim liberty unto them, not to exact service of them, every one of a Jew his brother."

Verse 10. “Now when all the princes — heard — then they obeyed.” Rather, “Now they hearkened all the princes and all the people — they hearkened.” To the same effect Dr. Blayney.

Verse 11. For ויכבשום, all the best MSS. and many old editions have ויכבשום.

Verse 15. For ותשובו, the best MSS. have ותשובו.

Verse 16. For the first ותשובו, the best MSS. have ותשובו ; and for the second, ותשובו.

Verse 18. “before me, when they cut the calf in twain.” Rather, “before the calf, which they had cut in twain.” To the same effect Blayney.

Verse 22. For ושרפה, the best MSS. have ושרפה.

CHAP. XXXVII.

Verse 4. For הכליא, many of the best MSS. have הכליא.

Verse 12. “to separate himself thence in the midst of the people.” For העם at the end of the verse, I would read העמו. The very next word begins with ו, which might easily occasion the omission of the suffix. — “to receive a portion there among his countrymen.”

Verse 19. For ואי, many of the best MSS. have ואיה.

CHAP. XXXII.

Verse 4. For ועינו, the best MSS. have ועינו.

Verse 10. For ואעד, MS. 89 has ואעיד.

Verse 12. For לעיני כל, some of the best MSS. have לעיני כל.

Verse 23. For ובתרותך, the best MSS. have ובתורתך.

Verse 30. For כי בני, some of the best MSS. have כי בני. And for מכעסים, all the best מכעסים.

Verse 33. For ולמד in the first instance, read with Houbigant, ואלמד.

Verse 35. For החזתי, the best MSS. have החזתי.

Verse 37. For והשבתי, many of the best MSS. in the first instance have והשיבתי; and in the second, והשבתי. The first is the Hiphil of שוב, the second of ישב.

CHAP. XXXIII.

Verse 2. “the maker thereof, the Lord that formed it, to establish it.” The pronouns have no antecedent. For the second יהוה, Houbigant would read, with the LXX, האדמה. —“who made the earth, who formed it, and keepeth it firm.” Dr. Blayney defends the text as it stands, which he expounds thus: “Thus saith Jehovah, who himself is about to do it,” namely, “what he saith.” Few, I think, will be satisfied with this exposition. Dr. Blayney thinks a similarity is to be perceived between this passage and Isaiah xxxvii. 26, where (he says) the antecedent of the pronoun ה is to be sought in the sense of the context. But in Isaiah the context being searched, readily presents an antecedent for the pronoun, either in the subject-matter of Sennacherib’s preceding boast, or in the “desolating of fruitful hillocks and fortified cities” mentioned in the latter part of the same sentence, in which the pronoun stands. But in this passage the sense of the context affords no antecedent for the pronoun. There is, therefore, no similarity between this passage and that of Isaiah.

Verse 3. “and mighty things.” For ובצרות, read with the Chaldee, two MSS., the Bible Minchath Shai, Houbigant, and Blayney, ונצרות, —“and hidden things,” *i.e.* things studiously concealed, mysteries.

Verses 4, 5. Something must be wrong at the end of the 4th verse, or the beginning of the 5th. Houbigant’s conjecture seems at best precarious.

Verse 6. For לה, read להם. Read ורפאתים with all the best MSS.

Verse 7. For והשבתי, read, with many of the best MSS., והשיבתי; and for ובנתים, read ובניתים.

Verse 8. For לכול, the best MSS. have לכל.

Verse 9. “a name of joy.” For ששון, read לששון. —“for a name, for joy.”

—“fear and tremble.” The verbs פחד and רגז denote the violent agitations of the body, by excessive passions of any kind, by joy and surprise, as well as by fear, anger, or grief.

—“unto it.” For לה, read with the ancient versions and one MS., להם, —“unto them.”

Verse 11. For מְבַאִים, many of the best MSS. have מְבִיאִים.

Verse 13. For עֹד, many of the best MSS. have עוֹד.

Verse 16. “and this is the name,” &c. — “and this is what he shall be called by her, Jehovah our righteousness.” — “by her,” *i. e.* by Jerusalem, or by the land of Judah.

Verse 20. For יוֹמָם, read יוֹם.

Verse 21. “my ministers.” — “that they shall not minister unto me,” Blayney.

Verse 24. — “thus they have despised my people,” &c. I would read the latter part of this verse thus: וְאֵת עַמִּי יִנְאֲצוּן הַגּוֹיִם מִהָיִית עוֹד לִפְנֵי הָמָּה. “And the Gentiles despise my people as though they were not still before me.” God makes a double complaint, of the despair of the Israelites, and the insult of the Gentiles.

Verse 25. “If my covenant be not with day and night.” Houbigant’s emendation, יוֹם בְּרִיתִי, for יוֹמָם בְּרִיתִי, seems plausible; almost necessary. — “If I created not day and night.”

CHAP. XXXVIII.

Verse 2. For הַיּוֹשֵׁב, many of the best MSS. have הוֹשֵׁב.

Verse 3. “Thus saith.” For כֹּה אָמַר, read, with LXX and Houbigant, כִּי כֹה אָמַר. “For thus saith.”

Verse 4. For מִרְפָּא, three MSS. and two old editions have מִרְפָּה.

Verse 6. וַיִּשְׁלִיכוּ, most of the best MSS.

Verse 9. “and he is like to die,” &c. — “for he will die upon the spot for hunger, when there is no longer any bread in the city.” Blayney. And would he not equally have died in any other spot, in that extremity of the scarcity? — “Itaque interpretandum תַּחְתִּי non *ibi*, quasi in lacu, sed, *ibi ubi erat*, antequam in lacum mitteretur. וְיָמָּת non *mori-etur*, sed *mortuus esset*.” Houbigant, ad locum.

Verse 16. יָדָה אֶת אִשְׁרִי. Most of the best MSS. omit אֶת. — “that made us this soul.” Rather, “that hath procured us this respite.” — “qui fecit ut nunc paulum respi-remus,” Houbigant. This conversation probably happened while the main body of the Chaldean army quitted the siege to meet the Egyptians. See Houbigant’s note.

Verse 22. אַמְרוֹת, or אֹמְרוֹת, all the best MSS. רַגְלִיךְ, many of the best MSS.

CHAP. XXXIX.

Verse 4. For וַיֵּצֵא, some of the best MSS. have וַיֵּצְאוּ.

Verse 5. וַיַּעֲלֶהוּ, four MSS.; three of them of the best note.

Verse 7. לַחֲבִיא, one MS.

CHAP. XL.

Verse 1. This 1st verse is certainly an interpolation, or else the prophecy is lost of which it was the title.

Verse 3. הַדִּבֶּר הַזֶּה, many of the best MSS.

Verse 4. יָדִיךְ, many of the best MSS.

Verse 5. "Now while he was not yet gone back." The Hebrew words seem unintelligible.

CHAP. XLI.

Verse 9. "because of Gedaliah." For בִּיר גְּדַלְיָהוּ, the LXX seem to have read בִּיר גְּדוּל. Archbishop Secker thinks this the true reading. According to this reading, the translation should be thus: "Now the pit wherein Ishmael had cast all the dead bodies of the men whom he had slain, was that great pit which Asa the king had made for fear of Baasha king of Israel; it Ishmael the son of Nethaniah filled with the slain."

Verse 10. "carried away captive—carried them away captive." The Hebrew verb in both places is וַיֵּשֶׁב, not וַיֵּשְׁבָה, and renders simply 'carried away,' without any implication of captivity or compulsion. It is not true that the people mentioned in this verse were carried away captive by Ishmael. It appears clearly from verse 14, as is well observed by Houbigant, that they were not chained. For וַיֵּשְׁבֻם in the second clause, some MSS. have וַיִּשְׁכֻּם, — "rose early in the morning."

Verse 14. "cast about and returned, and went" — "faced about, and came back again," Blayney. But for שָׁבָה, read שָׁב, or perhaps הָשִׁיב, for the reasons given in the preceding note.

Verse 16. "whom he had recovered from Ishmael the son of Nethaniah, from Mizpah." Johanan recovered none from Mizpah. His success was at Gibeon, verse 12. For *השיב* Mizpah. *חצת* I would read *שמעאל*; — "whom Ishmael the son of Nethaniah had carried away from Mizpah."

CHAP. XLII.

Verse 6. The best MSS. and editions have *אנחנו*.

Verse 12. "cause you to return." Rather, with Dr. Blayney, "settle you." Observe that, for *ורחם* and *והשיב*, the LXX read *וארחם* and *ואשיב*; "I will have mercy upon you, and I will settle you."

Verse 17. For *ויהי וכל*, read, with Houbigant, *ויהי*.

Verse 20. The best MSS. and old editions have *התעיתם*.

CHAP. XLIII.

Verse 11. *ובא*, many of the best MSS.

Verse 12. "And I will kindle." For *והצית*, read with the LXX, the Vulgate, and Houbigant, *והצית*; "And he shall kindle."

CHAP. XLIV.

Verse 1. "Migdol;" perhaps the Magdolos of Herodotus. See Dr. Blayney's note.

Verse 4. "unto you." For *אליכם*, read, with MS. 614, Syriac, and Houbigant, *אליהם*; "unto them."

Verse 9. "of their wives." For *ונשי*, read, with the LXX, Houbigant, and Blayney, *שריו*; "of his princes."

Verse 14. See Dr. Blayney's note upon this verse.

Verse 17. *ולחם*, two MSS.

Verse 19. "without our men." The vows of women, by the Levitical law, were not binding, without at least the tacit consent of the father or the husband. See Numb. xxx. 1—16.

— "to worship her." Rather, "to bind her head with a fillet." See Houbigant. For *והסך* near the end of the verse, read, with some of the best MSS., *ולחם*.

Verse 25. In this verse I am much inclined to Houbigant's emendation,

נשיכם תדברנה בפיכם ואתם בידיו מלאתם

—“your wives have spoken with your mouths, and you by their hands have performed.”

—“your vows.” נִסְיָכִים, three or four MSS.; “your libations.”

CHAP. XLVI.

Verse 5. “turned away back? and their mighty ones are beaten down,” &c. The latter part of the verse answers the prophet’s question, concerning the cause of the general rout and disorder of the army. “Wherefore see I these dismayed, put to the rout? Because their mighty ones are beaten down, and flee again, and face not about,” &c.

Verse 8. בִּיָּאֵר, many of the best MSS. For אֲבִידָה עַר, read, with Houbigant and Blayney, אֲבִיד הָעִיר.

Verse 9. After יְלֹדִים, omit תַּפְשִׁי, with Houbigant and Blayney.

Verse 10. “For.” Rather, “Truly,” or “But.”

Verse 12. יַחְדּוֹ, most of the best MSS.

—“both together.” Who are the two intended by the prophet?

Verse 14. “shall devour round about thee.” Rather, with Blayney, “hath devoured those that are round about thee.”

Verse 15. “thy valiant men — they — them.” For the plural אֲבִירִךְ, all the best MSS. have the singular אֲבִירֶךָ; read, therefore, “thy mighty one — he — him.” The prophet alludes to the late discomfiture of Pharaoh Necho. He was eminently a mighty man. — “qui antea subjecerat omnem regionem ab Ægypto usque ad Euphratem.” Houbigant.

Verse 17. Inexplicable.

Verse 18. “as Tabor among the mountains, and as Carmel by the sea.” — “Quantum supereminet Thabor cæteros montes, tam superiores erunt Chaldæi Ægyptiis, ‘et sicut Carmelus ad mare,’ ad cujus montis radices frustra insaniunt maris fluctus; sic frustra æstuabunt Ægypti fluctus. Vide verum 8.” Houbigant, ad locum.

Verse 20. “destruction.” קֶרֶץ, “the gad-fly.” בָּא בָּא. All the good MSS. have בָּא בָּא.

Verse 21. יַחְדּוֹ, all the good MSS.

Verse 22. "The voice thereof shall go forth like a serpent." For לָךְ, read, with Houbigant, לָל; "Her voice shall be a hissing like a serpent." — "notat vocem vulnerati serpentis." Houbigant. Compare the LXX.

—"with axes." I imagine some weapon like the σάγαις or Amazonian battle-axe is meant, which might be the arms of some remarkable part of Nebuchadnezzar's army.

Verse 23. "They shall cut down." Rather, "Cut ye down."

—"though it cannot be searched." — "that it may not be found on searching," Blayney.

Verse 25. "the multitude of No." Rather, with Blayney, "Ammon of No," i.e. the idol of Thebes. — "Ammon of No, the principal deity, and Pharaoh the principal man among the Egyptians, are marked out in the first place as the primary objects of divine visitation." Blayney. See the whole of his learned note.

CHAP. XLVII.

Verse 5. "Ashkelon is cut off with the remnant of their valley: How long wilt thou cut thyself?" For ענקים, read, with the LXX and Houbigant, ענקים (see Joshua xi. 22); and for תתנודד, read, with some MSS., תתנודדו.

..... Ashkelon is destroyed.

O remnant of the giants, how long will ye slash yourselves?

Verse 7. For תשקט, read, with Houbigant, Blayney, and the ancient versions, תשקט.

CHAP. XLVIII.

Verse 1. "Misgab is confounded and dismayed." Rather, with Blayney, "It is confounded, the high fortress, and broken down."

Verse 2. "There shall be no more praise of Moab: in Heshbon they —." Rather,

Moab shall no more have glorying in Heshbon:
They—

See Blayney and Houbigant.

Verse 5. "the enemies have heard a cry of destruction." צרי is the plural צרים in regimine; therefore צרי צעקת שבר is "heralds of a cry of destruction;" i. e. heralds giving the alarm aloud. "Verily on the steep of Horonaim they have heard the heralds proclaiming approaching destruction." Compare Is. xiii. 8.

Verse 6. "the heath." Rather, "a blasted tree." Blayney.

Verse 7. יחזו, most of the best MSS.

Verse 12. "wanderers that shall cause him to wander." Blayney is right: "tilters that shall tilt him down." The image of a cask is pursued. See Dr. Blayney's note.

Verse 15. For שוד, read, with six MSS., שודר; and render, with Blayney,

The spoiler of Moab and her cities is come up,
And the choice of his young men are gone down to slay.

Verses 26, 27. In the 27th verse, for בוננים נמצאה, I would read, with Houbigant, בוננים נמצאת. But between these two words I would place the בו which we find in the present text between תתנודד and דבריק. The latter part of the 27th verse, with these emendations, will stand thus:

אם בוננים בו נמצאת
כי מדי דבריק תתנודד:

And these two verses may be thus rendered:

- 26 Make ye him drunken;
For Moab magnified himself, and clapped his hands
In his vomit against Jehovah;
But he himself shall be made a derision.
- 27 Hath not Israel been a derision unto thee?
Wast thou not found among them that made songs upon him?
Verily for the redundance of thy words thou shalt speedily be removed.

— "speedily be removed." See Lowth upon the place, and Parkhurst's Lexicon, נד, xi.

30 I, saith Jehovah, know his fury,
That it exceeds the proportion of his strength,
Nor is his performance answerable.

Compare Is. xvi. 6.

Verse 31. For יהנה, read, with MS. 180, and Houbigant, אנה; and in the following verse omit ים between עד and יעור, with MSS. 72, 93, and Blayney; and render thus:

For the men of Kir-Hares I will make a moaning.
 32 With weeping I will weep for Jazer;
 For thee [too], O vine of Sibmah,
 Thy luxuriant branches extended across the sea,
 They reached to Jazer.

— “across the sea,” *i. e.* the Asphaltite lake, in the south-west extremity of Moab’s territory.

— “to Jazer,” a city on the northern border. There was no sea of Jazer. See Dr. Blayney’s learned note.

Verse 33. Read, with the Syriac, the Chaldee, and Blayney, לא ידרך הדרך.

The treader shall not tread,
 The shouting shall be no shouting.

Verse 34. “From the cry,” &c. Rather, “The cry of Heshbon [reaches] unto Elealeh.”

Verse 35. “him that offereth in the high places.” Rather, “him that goeth up to the chapel.”

Verse 45. “and the crown of the head.” Rather, “and the capitol.” See Blayney.

CHAP. XLIX.

Verse 1. “their king.” Rather, “Milcom,” the proper name of the principal idol of the Ammonites. See 1 Kings xi. 5.

Verse 2. “then shall Israel be heir unto them that were his heirs.” I cannot think that this relates to the successes of Judas Maccabæus in his wars with the Ammonites. For, besides that the war here mentioned was Nebuchadnezzar’s war (see chap. xxvii. 3), all the calamities threatened in this prophecy were certainly to take place before the restoration promised in verse 6, and mentioned as the termination of those calamities. But inasmuch as the Ammonites were captivated by Nebuchadnezzar, and were in possession of their country again in the time of Judas Maccabæus, their restoration from captivity must have taken place before the

time of Judas Maccabæus. His victories, therefore, were subsequent to that restoration, and consequently fall quite without the era of this prophecy, which extends only from the captivation of the Ammonites by Nebuchadnezzar, to their restoration from that captivity.

Verse 3. "their king;" as before, "Milcom." For יְהוֹרִי at the end of the verse, the best MSS. have יְהוֹרִי.

Verse 4. "valleys, thy flowing valley." For זָב, which certainly has no meaning in this place, Houbigant would read בָּז; —"valleys? Thy valley is spoiled."

— "saying." In this place, Dr. Blayney, upon the authority of two MSS. and three of the oldest editions, inserts האמרה בלבה; —"that saith in her heart." But, instead of making this addition in the original, I would expunge the word "saying" in the translation. The prophecy unexpectedly takes the form of a dialogue. The Prophet, addressing himself to the nation of the Ammonites personified, puts the question,

Wherefore gloriest thou in valleys?
Thy valley is pillaged, O refractory daughter,
Glorying in thy treasures.

The nation, in the person of the refractory daughter, replies by a question put with confidence to the Prophet:

Who can come unto me?

i. e. Who will be powerful enough to invade my country, and execute thy threats? The Prophet answers again,

Behold I will bring a terror upon thee,
Saith the Lord Jehovah of hosts.

Verse 5. "right forth." "Before it," *i. e.* before the fear. Blayney.

Verse 7. "is their wisdom vanished?" "Hath their wisdom overshot itself?" Blayney.

Verse 8. הָעַמִּיקוּ, all the best MSS. and many old editions. פְּקִדְתוֹ, MS. 4.

Verse 11. "Leave thy fatherless children," &c. Dr. Blayney's emendations seem unnecessary. The passage as it stands urges the necessity of precipitate flight. "It is in vain to think about your women and children, saith Jehovah

to the Edomites. No measures you can take for their security will be of the least avail. Shift for yourselves, and leave them for me. There is no hope for them but in my providential care of the helpless and the innocent."

Verse 12. For שְׁתוּ יִשְׁתוּ, many good MSS. have שְׁתָּה יִשְׁתוּ.

Verse 15. MS. 1, and three more, omit בִּי.

Verses 15, 16. "despised among men. Thy terribleness hath deceived thee, and the pride of thine heart." For

בוֹי בָּאֲדָם :

תִּפְלַצְתָּךְ הִשֵּׂא אֶתְךָ וְדוֹן לְבָךְ

I would read

בוֹי בָּאֲדָמָה תִּפְלַצְתָּךְ :

הִשֵּׂא אֶתְךָ וְדוֹן לְבָךְ

Despised in the countries which dreaded thee.

16 The pride of thine heart hath deceived thee.

— "the countries which dreaded thee." אֲדָמָה תִּפְלַצְתָּךְ, literally, 'the lands of thy trembling.' Observe, that תִּפְלַצְתָּ is nowhere else found as a noun.

Verse 16. "in the clefts of the rock." — "within the incirclings of the rock," Blayney.

Verse 19. Nothing can be made of this verse as it stands. For אֲרִגְעָה (which I take to be a verb), I would read אֲרִגְעָה, with the masculine instead of the feminine suffix; or without either suffix, אֲרִגֵּעַ, which is the reading of one MS. For מַעֲלִיָּה, I would read עֲלִיָּה, which seems to have been the reading of the Vulgate. For אֶפְקֵד, I would read, with the LXX and Houbigant, יִפְקֵד; and for יַעֲיִדֵנִי, with many of the best MSS. and old editions, I would read יַעֲיִדֵנִי. With these emendations, the whole verse might be thus rendered:

Behold, like a lion, from the swelling of Jordan,

A mighty one shall come up against the fold.

Yes: I will rouse him and set him on upon her.

And who is the stout youth that shall have charge of her?

For who is like me? And who will give me the meeting?

And who is that shepherd that can stand before me?

Verse 20. For יִסְחָבוּם צִעִירִי, read, with Houbigant and Blayney, יִסְחָבוּ מִצִּעִירִי; and for נוֹהֵם, read, with many of the best MSS., נוֹהֵם.

Surely the little ones of the flock shall be worried ;
Their habitation shall be made a ruin over them.

Verse 25. For תהלה עיר אֵיךְ לֹא עֲזֹבָה עִיר תְּהַלֵּתִי, Houbigant would read אֵיךְ אֲעֲזֹבָה עִיר תְּהַלֵּתִי. I would make a further correction, אֵיךְ אֲעֻזָּב הָעִיר תְּהַלֵּתִי. "How shall I leave the city of my praise, the town of my joy?"

Verse 26. "Therefore." Rather, "Surely."

Verse 28. "Kedar — and the kingdoms of Hazor." The two races of Arabs sprung from different stocks: Kedar, the descendants of Ishmael; Hazor, the descendants of Joktan. Gen. x. 26—30. See Dr. Blayney's learned note.

— "kingdoms." It appears from Strabo, that Arabia Felix was divided into many petty sovereignties: lib. xvi. p. 768. לְמַמְלֶכֶת חֲצוֹר, therefore, is injudiciously rendered by Houbigant *ad regnum Asor*, in the singular number.

Verse 30. "a purpose against you." עָלֶיכֶם, all the best MSS. and the oldest editions.

Verse 31. "the wealthy nation," or, "nation that is at ease." — διὰ δὲ τῇ ἀφθονίᾳ τῶν καρπῶν ἀγροῦ καὶ ῥέθυμοι τοῖς βίοις εἰσὶν οἱ ἄνθρωποι. Strabo, speaking of the Sabæans, lib. xvi. p. 778.

— "which have neither gates nor bars." Strabo, however, describes the cities in Arabia Felix as adorned with magnificent temples and palaces, and the houses as highly ornamented and sumptuously furnished; p. 768, B. and 778, D. The want of gates and bars, therefore, is to be understood of the want of fortifications, and the neglect of the means of securing their private houses against robbers, not as describing the life of Scenites.

Verse 32. "them that are in the utmost corners." — "them that inhabit the insulated coast."

Verse 34. "Elam." Elam and Persia were distinct kingdoms, till they became united under the government of Cyrus. See Dr. Blayney's learned note.

Verse 36. הֲרוּחֹת, MS. 1, with all the best MSS. and the oldest editions. For יְבוּא, eight MSS. have יָבֹא; but the greater number, and the best, יָבֹא. עִילָם, many of the best MSS.

Verse 37. בְּלִיתִי, MS. 1, with many of the best MSS. and the oldest editions.

Verse 39. אַשֵׁיב, many of the best MSS. שְׁבוּת, many of the best MSS.

CHAP. L.

Verse 4. For הָלֹךְ וּבָבוּ יָלֻכוּ, Houbigant would read הָלֹךְ יָלֻכוּ וּבָבוּ.

Verse 6. Read, with the Masora, many good MSS., and Houbigant, שְׁוִיבוּ.

Verse 8. For יִצְאוּ, read, with many best MSS., צֵאוּ.

Verse 11. Read, with many good MSS. and the Masora, תִּצְהָלוּ, תִּפְּוֹשׁוּ, תַּעֲלוּ, תִּשְׁמַחוּ.

—“because ye are grown fat as the heifer at grass, and bellow as bulls.” Rather, “because ye frisk about as the heifer at grass, and neigh like horses.”

Verse 12. “behold the hindermost of the nations shall be a wilderness.” Rather, with Blayney, “behold her the last of the nations, a wilderness,” &c.

Verse 15. “her foundations.” —“her battlements,” Blayney.

Verse 17. “hath broken his bones.” —“hath picked him to the bone,” Blayney.

Verse 21. “Merathaim—Pekod.” I have not the least doubt that these two Hebrew words are the proper names of countries; whether the Mardi and Bactria, as Grotius imagined, may deserve inquiry. The whole verse I would render thus:

Against the land of Merathaim,
Come up against it, and against the inhabitants of Pekod,
O sword; and make utter destruction after them, saith Jehovah.
And do according to all that I have commanded thee.

Verse 26. “from the utmost border.” Rather, “from every quarter.”

—“her storehouses.” —“her fattening stalls,” Blayney.

Verse 29. “Call together the archers.” Rather, “Muster many,” or, “Muster mighty ones.”

Verse 35. הַכַּשְׂדִּים, MS. 1, and six more.

Verse 36. “liars,” impostors, or conjurors.

Verses 44, 45. See chap. xlix. 19, 20.

CHAP. LI.

Verse 1. “and against them that dwell in the midst of them that rise up against me.” Castalio and Houbigant take לב־קמי for a proper name of the land of Chaldea. Not a proper name in common use, but invented by the Prophet, as declarative of the moral character of the people, “cor infestorum meorum,” the very seat of irreligion. —“and against the inhabitants of Labcomi.”

Verse 3. “Against — brigandine.” Most of the best MSS. and three editions omit the second ידרך. I would read,

אליה ידרך הדרך קשתו
ואליה יתעל בסרינו

At her let him aim, that aimeth the bow ;
At her let him spring in his armour.

עלל, ‘saltu impetum faciat, insultet.’ The reduplicate עלל in Hithpael is used for the leap or spring of the male upon the female. See Gen. xxxi. 10. 12. Judges xix. 25. Castalio renders this passage as if he had thought of the same emendation.

5 כי לא אלמן ישראל מאלהיו
ויהודה מידוה צבאות Dr. Durell.

Verse 8. “are mad.” —“stagger about.”

Verse 11. —“gather the shields.” Rather, “fill the quivers.” LXX, Vulgate, Castalio, Houbigant, Blayney.

Verse 12. “upon.” Rather, “against,” or, “before.” See Dr. Blayney’s note.

Verse 13. “and the measure of thy covetousness.” Rather, “and the confirmation of thy ruin.”

Verse 19. “and Israel.” For ושבט, many good MSS. have וישראל שבט.

Verse 20. “Thou art,” rather “Thou hast been.” And “will I break,” and “will I destroy,” should be “I have broken,” and “I have destroyed,” in every instance in which either phrase occurs to the end of the 23d verse. God speaks to the Babylonian empire: “Thou hast been a weapon in my hand to execute judgment upon the disobedient.”

Verse 24. "And I will render." Rather, "But I will render."

Verse 27. "as the rough caterpillars." סֹמֵר, in the Arabic language, signifies what devours the grass, any thing of a brown colour, any thing of a long shape. See Castell. In any one of these senses it may be applied to the caterpillar or locust.

Verse 28. "the kings of the Medes." For מְלָכֵי, read, with the LXX and Blayney, מֶלֶךְ; "the king of Media."

Verse 31. "at one end." Rather, "on every side."

Verse 32. "the passages are stopped." Rather, with Dr. Blayney, "the passages are surprised."

—"the passages," the entrances into the city from the river side. See Dr. Blayney's note; or Herodotus, lib. i. c. 191.

—"the reeds." For הָאֲנָמִי, Dr. Blayney would read הָאֲלָמִי, "the porches." His objection to the text as it stands is strong; and his argument in support of his emendation, learned and ingenious. See his note.

Verse 35. "The violence done to me and to my flesh." "My wrongs and my mortal wounds."

Verse 39. "that they may rejoice." Rather, "that they may be stupified."

Verse 43. Two MSS. omit the second אָרֶץ, and the omission improves the construction.

Verse 44. "yea, the wall of Babylon shall fall." —"Videat lector an non legendum sit בָּל potius quam בָּבֶל, ut intelligantur mœnia templi Bel." Houbigant.

Verse 55. This 55th verse is to be taken in connexion both with the 54th the next preceding, and the 56th the next following. I would place a full stop at מִמְּנָה; and for וְהָמוּ, I would read, with one MS., וְהָמוֹן. And then the whole may be thus rendered:

54 A sound of a cry from Babylon!

Of great destruction from the land of Chaldea!

55 For Jehovah is spoiling Babylon,

And making destruction in her. A great sound!

And a roaring of their billows as of mighty waters!

Their sound produceth a confused uproar,

56 For the spoiler is come, &c.

— “their billows,” the billows of the Babylonians, *i. e.* their confused tumultuous multitude.

— “for the Lord God of recompenses shall surely requite.” Rather,

For a God of retribution is Jehovah,
He surely will requite.

Archbp. Secker.

Verse 58. “and the people shall labour in vain, and the folk in the fire.” — “and the peoples shall have laboured for very vanity, and the nations merely for the fire.” — “atque ita laboraverint incassum populi, et nationes igni se defatigaverint.” Castalio. And to the same effect the Vulgate and Houbigant.

Verse 59. “a quiet prince.” — “Seraiah carried a present.” Blayney.

Verse 64. “and they shall be weary.” Not in the LXX.

CHAP. LII.

Verse 3. For על אף, read, with Houbigant, על פי, (see 2 Kings xxiv. 3.) and place a full stop at פניו.

3. “Surely according to the commandment of Jehovah it came to pass (that is, all things fell out) upon Jerusalem and upon Judah, till he had cast them out from his presence.

4. “And Zedekiah rebelled against the king of Babylon. So it came to pass in the ninth year,” &c.

— “upon Judah.” All the best MSS. read either ביהודה or ביהודה.

Verse 11. וביארו, many of the best MSS.

Verse 15. — “certain of the poor of the people.” The words ומדלות העם are not found at the beginning of this verse in MS. 84. They seem, indeed, to produce a sense of the whole inconsistent with what is said in the following verse, and were for that reason rejected by Castalio.

— “and the rest of the multitude.” For האמון, Houbigant and Blayney, upon the authority of the parallel text (2 Kings xxv. 11), and three MSS., would read החמון. But see Parkhurst's Lexicon, אמון, iv.

Verse 20. “bulls that were under the bases.” The bulls were not under any bases. The sea stood immediately upon the bulls. For תחת המכנות, read with Houbigant, תחת הים; “bulls that were under the sea, and the bases.”

— “the brass of all these vessels was without weight.” Dr. Blayney reads מכל לנחשת ; “the brass [that came] from all these vessels.” See his note.

Verse 21. “a fillet—did compass it.” Rather, “a line—measured it round.” Blayney.

Verse 23. “on a side.” —“towards every wind.” Blayney. See his ingenious note. But compare Parkhurst’s Lexicon, רח, II.

Verse 26. ויולד, many good MSS.

Verse 31. והבלא, or הבלוא, most of the best MSS. and old editions.

Verse 32. המלכים, many of the best MSS. and old editions.

Verse 33. חיו, MS. 1, and all the best.

LAMENTATIONS.

CHAP. I.

Verse 3. “Judah is gone into captivity.” Rather, “Judah is removed,” *i. e.* is migrated. See Dr. Blayney’s note.

Verse 7. “and of her miseries.” —“and of her abasement,” Blayney. But for מי, read, with Houbigant, בימי.

—“her sabbaths.” Rather, “her captivation,” from the root שבה. For הוי מימי, MS. 4 has הוי לה מימי. For ראוה צרים, Dr. Blayney would read ראו הצרים; a very probable conjecture.

Verse 8. לנדה, many of the best MSS.

Verse 10. צוית, eight MSS.

Verse 13. “it prevaiileth against them.” Rather, “and made it to sink in.” See LXX, Houbigant, and Blayney.

Verse 14. For בידו in the first line of this tristich, the LXX seem to have read בדי. With this emendation, the two first lines may be thus rendered:

He hath been vigilantly observant of my transgressions ; they are
twined about my hands,
They are laid upon my neck : he maketh my strength to stumble.

That is, by laying on this heavy load of the punishment of

my transgressions He makes me to stumble, in my full strength.

The following line is very obscure. Dr. Blayney, dwelling on the image of a person stumbling and falling forward, under a load upon his back, which exceeds his utmost strength, renders it thus :

Jehovah hath cast me upon my hands, I am unable to rise up.

This is certainly very good sense : yet it is hard to conceive that so familiar a phrase as נתן ביד should be used in so uncommon a sense. From the version of the LXX, it may be suspected that some word is lost after ביד.

Verse 15. “hath called an assembly against me.” —“hath proclaimed a set time against me, for crushing my young men.” —ἐκάλεσεν ἐπ’ ἐμὲ καιρὸν τοῦ συντρίψαι LXX. —“indixit diem contra me,” Houbigant.

—“hath trodden the virgin, the daughter of Judah, as in a wine-press.”

“Hath trodden the wine-vat, in the virgin daughter of Judah.”

Blayney.

That is, made a dreadful carnage in Jerusalem. See Dr. Blayney’s note.

Verse 20. “at home there is as death.” —“intus est imago mortis,” Houbigant.

Verse 21. “thou wilt bring the day.” —“adduc diem,” Houbigant. I cannot understand how הבאת can be either simply a future tense, or an imperative mood. The LXX and the Vulgate both render it as a preterite indicative. I observe, however, that MS. 125 has a rasure after the word הבאת : and another MS. (181) of great note, for הבאת, has הבאתה ; and connecting this with the following word, the reading of that MS. will be הבאתהיום : and the same is likely to have been the reading of MS. 125 before the erasure was made in it. Hence I should conjecture that the true reading may have been הביא את היום.

Bring the day that thou hast announced, and they shall be like me.

Or perhaps the text as it stands may be thus expounded : “Thou hast brought the day which thou hast announced, and they are become like me.” That is, when thou shalt

have brought the day which thou hast announced, then they shall be like me. If this be a just exposition of the text as it stands, this maxim may be raised from it, which deserves examination; 'The preterite tense, when it is followed by the future of another verb with ו prefixed, has the force of the second future of the Latins.'

CHAP. II.

Verse 2. "he hath polluted." Rather, "he hath sorely wounded."

Verse 4. "slew all that were pleasant to the eye." Dr. Blayney, upon the authority of the Chaldee and Bishop Lowth, between the words כל ויחרג inserts כל נער; "slew every youth, all that were desirable to the eye."

Verse 6. "And he hath violently taken away his tabernacle, as it were of a garden." "He hath also done violence to the garden of his own hedging." Blayney. This interpretation deserves attention.

—"he hath destroyed his places of the assembly." Rather, "he hath spoiled his stated feast." For מועדו, I read, with sixty MSS. and one edition, מועדו.

—"the Lord hath caused the solemn feasts and Sabbaths to be forgotten in Zion." Rather, with Dr. Blayney, "Jehovah hath forgotten in Zion the solemn feast and the Sabbath."

Verse 11. "My liver." See Dr. Blayney's note.

Verse 13. "What thing shall I take to witness for thee?" For מה אעידך, Houbigant would read אחיבך; "How shall I riddle thee?" "Quonam ego te ænigmatæ adumbrabo?" I very much doubt whether any such use of the verb חזר can be justified. But the received reading is certainly very obscure.

—"thy breach is great like the sea." "The breach,' or wound, which Jerusalem had received, is, by an hyperbole, said to be a great deep, or wide, 'like the sea,' which is as it were a breach in the earth." Dr. Blayney on the place. The hyperbole is indeed so bold, as to give some colour of probability to Houbigant's conjectural emendation of the beginning of the verse.

Verses 16, 17. Houbigant accounts for the transposition of these stanzas, and that of the corresponding stanzas in the two following chapters, in a manner very natural. They should be restored to the natural order. The sense is not at all improved by the inversion of it; which is an argument that it is an accidental derangement, not of the intention of the author.

Verse 18. "Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down." This passage is unquestionably corrupt. If they cried unto the Lord, how is it that their exclamation is addressed to the wall? And what sort of poetry is it, that introduces a distressed people exhorting the wall of the town to weep without intermission day and night? Dr. Blayney thinks he gets over all this difficulty by changing *חומת* into *חומת*, upon the authority of four MSS., of which one, he observes, is pretty ancient. Then he renders,

Their heart cried out, Before Jehovah, with fervency, O daughter of Zion,
Let tears run down, &c.

Whose heart cried out? The heart of those, says Dr. Blayney, who are said to have made the foregoing remarks concerning the distressed condition of Jerusalem, namely, the passengers; verse 15. But, besides the extravagance of this conceit, that an outcry of pity is raised in this verse, from the very same persons who insult and deride in the preceding verses, neither the noun *חמה*, nor the verb *חם*, from which the noun is derived, is ever used to denote the fervency of pious or virtuous affections. The noun *חמה*, or *in regimine חמת*, occurs 124 times in the Bible, exclusive of the passages in which it signifies either "a father-in-law," or "a wall," or "a pitcher." In four of these passages, it signifies "the inflammatory venom of a serpent³;" in one, "the poison of poisoned arrows⁴;" in five, "a hot intoxicating potion⁵;" for although in three⁶ of these five it is rendered "anger," or "fury," yet it is properly the divine judgments

³ Deut. xxxii. 24. 33. Ps. lviii. 5. cxl. 4.

⁴ Job vi. 4.

⁵ Is. li. 17. 22. Jer. xxv. 15. Hos. vii. 5. Hab. ii. 15.

⁶ Is. li. 17. 22. Jer. xxv. 15.

represented under the image of “an intoxicating drink.” In one, it signifies either “impatience,” or “anxiety”⁷; and in one, “the rage of a wild beast”⁸. In four, “the sun”⁹; in two, “the heat of the sun”¹. In the remaining 106, it signifies “the extreme heat of anger.” The verb **חם** or **חמם** is never applied to any moral heat, but that of anger, the worst passions, or intoxication.

I observe that MS. 244, which in age is very little inferior to Dr. Blayney’s pretty ancient one, has **בת** twice, which suggests to me this correction:

צעק לבם אל יהוה בית חומת בת ציון

Their heart cries unto Jehovah within the wall of the daughter of Zion;
Pour down tears, &c.

In the preceding verses the Prophet has described the taunts of enemies and strangers; now he proceeds to the situation and behaviour of the sufferers themselves. “Their heart cries.” Similar expressions occur in Is. xv. 5. Jer. xlviii. 36. Psalm lxxxiv. 2.

— “let not the apple of thine eyes cease.” — “the daughter of thine eye stand still.” — “I here understand the tear, not the pupil or apple of the eye (says Dr. Blayney). The tear may with great propriety and elegance be called the daughter of the eye, from which it issues.” I believe he is right. See the whole of his note.

Verse 20. “their fruit.” Dr. Blayney’s emendation **פרי רחם**, for **פריים**, is very probable; “the fruit of the womb.”

— “children of a span long.” **עללי טפחים**, “little ones dandled on the hand.” Dr. Blayney. See his note.

Verse 22. “those that I have swaddled.” Rather, “dandled,” or “fostered.”

CHAP. III.

Verse 4. “hath he made old.” Rather, with Blayney, “he hath brought to decay.”

⁷ Ezek. iii. 14.

⁸ Dan. viii. 6.

⁹ Cant. vi. 10. Is. xxiv. 23. xxx. 26 bis.

¹ Job xxx. 28. Ps. xix. 7.

Verse 5. “with gall and travail.” “Travail,” or “fatigue,” is not well joined with “gall.” For ותלאה, Castalio, therefore, proposes ולענה; “with gall and wormwood.” See verse 19.

Verse 8. סתם, MS. 1, and many of the best.

Verse 14. “to all my people.” —“to all the peoples.” Bishop Lowth, who conceives that this third elegy is spoken by a chorus of Jews, took עמי for an instance of the construct form used for the absolute². But many good MSS. read העמים, and some few העמים.

Verse 17. “And thou hast removed my soul far off from peace.” Rather, “And my soul was removed far off from peace.” Blayney.

Verse 18. “perished from the Lord.” —“perished of Jehovah.” —“Deo sic volente.” Houbigant.

Verse 19. “Remembering mine affliction and my misery, the wormwood and the gall.”

This line is well rendered by Dr. Blayney :

“The remembrance of mine affliction and mine abasement is wormwood and gall.”

Except in the change of the word ‘misery’ into ‘abasement,’ he has chosen the word ‘abasement’ as exactly rendering the word מרירו of the Masoretic text, to which he most injudiciously adheres, in preference to Castalio’s emendation, מרירי, which is evidently followed by our translators, and is necessary to the parallelism of the line. See Houbigant’s note upon the passage.

Verse 20. Excellently rendered by Dr. Blayney :

“My soul cannot but remember, and sinketh within me.”

Verse 21. “This I recall.” Namely, the religious maxim contained in the two first lines of the ensuing stanza.

Verses 22, 23. “because his compassions fail not. 23. They are new,” &c.

I agree with Dr. Blayney, that the word רחמו, or rather רחמי, for such is the reading of 84 MSS., belongs to the 23d verse. Read, therefore,

² Prælect. xxxii. p. 301, note 8.

כלו : 22

&c. חדשים רחמי לבקרים 23

22 It is of the mercies of Jehovah that we are not consumed, verily they are inexhaustible!

23 New are his compassions every morning, &c.

Verse 26. "It is good that a man should both hope and quietly wait," &c. Rather, with Dr. Blayney,

"He is gracious, therefore let him wait with silent hope," &c.

"He (that is, Jehovah) is gracious; therefore let him (the man) wait," &c. It is some confirmation of this rendering that one MS. repeats יהוה after טוב, at the beginning of this line. For ויחיל, 13 MSS. have ויחל.

Verse 27. "It is good for a man that he bear."

"He is gracious unto a man when he beareth."—*Blayney.*

עול, many of the best MSS.

Verses 28—30. "He sitteth — and keepeth — because he hath borne — 29. He putteth — 30. He giveth — he is filled."

28. "Let him sit — and keep — when it is laid.— 29. Let him put — 30. Let him give — let him be filled." To this effect Castalio, who in this is followed by Dr. Blayney.

Verses 31—33. The reason of the advice given in the preceding stanza. In verse 32, most of the best MSS. have חסדי.

Verses 34—36. Houbigant imagines that the word איש has been lost out of the first line of this triplet, immediately after the first word לדכא; and this lost word he makes the common subject of the verbs דכא, דמות, עות, and the antecedent of the suffixed pronoun רגלי. The conjecture would be highly probable, were it not that the second line furnishes the common subject of these verbs, and the antecedent of the pronouns in the noun גבר, which has been mistaken, by all interpreters, either for a genitive after the noun כושפת, or for an accusative after the verb דמות. But the true order of construction I take to be,

לדכא גבר כל אסרי ארץ תחח רגלי. &c.

I take the whole stanza as an interrogation, and I render the whole thus :

34 When the powerful man crusheth under his feet all the prisoners of the earth,

35 When he turneth aside judgment before the face of the most High,

36 When he subverteth a man in his cause ; doth not Jehovah see ?

Thus taken, this stanza seems best to connect with what precedes and what follows. In stanzas 2 and 1 the Prophet recommends resignation to the Divine will under affliction. In stanza 3, he enforces this advice by the consideration of the certainty of final mercy. In this stanza, 4, he enters upon the difficult question, of the success of the wicked even in their oppression of the righteous. And in stanza 5, he teaches that all this is subject to the control of Providence ; that nothing either good or bad happens to any man but by his appointment ; and that the demerit of the very best ought to silence all complaint. Think ye, says the Prophet (stanza 4), that when the poor is oppressed by power, or defrauded of his right by influence, such things happen through the inattention of Providence to human affairs and human actions ? Far otherwise. Nothing good or bad happens without God. If the wicked prosper even in their schemes of persecution, it is because God makes even the wickedness of man the instrument of his righteous judgment. And since every man is guilty with respect to God, no one, however he may be wronged by his neighbour, hath a right to complain of a dispensation, by virtue of which, whoever suffers, suffers only for his faults ; especially when the whole will terminate in favour of those who bear the present discipline with resignation.

35. "When he turneth aside judgment before the face of the most High." — " 'Invertere jus hominis in conspectu Supremi,' in judicio : nam Deus adest in judicantibus." Castalio. When judgment is perverted, the whole iniquity of the business, the perjury of the suborned witness, the art of the dishonest pleader, the wilful injustice of the corrupted judge, however it may escape the observation of man, is open to the inspection of the Most High. The crime is committed in the sight of God, openly with respect to Him, however concealed from the sight of man.

36. For אדני here, as in most other places, many of the best MSS. have יְהוָה. But perhaps for יְהוָה לא ראה, it were better to read יְהוָה ראה לא.

Verse 43. "Thou hast covered with anger." Rather, "Thou hast covered thyself in thine anger." The same thing is said in plainer terms in the following line. I think there is somewhat of allusion to the pillar of the Shechinah in the wilderness, which was a cloud and darkness to the Egyptians, the objects of God's anger, at the same time that it was light to his peculiar people. See Exod. xiv. 20.

Verses 46—51. The γ and פ stanzas may be restored to their proper places without any detriment to the sense.

Verses 56, 57. In these two last lines of the ק stanza, I would follow what seems to have been the reading of the LXX, which differs, indeed, from the received reading only in the division of the lines and the order of the words:

56 קולי שמעת אל תעלם אונך לשועתי;
57 קרבת לרוחתי ביום אקראך אמרת אל תירא;

56 Thou hast heard my voice ; stop not thine ear against my cry.

57 Thou hast [heretofore] drawn near to my deliverance in the day when I called upon thee ; thou hast said, Fear not.

לרוחתי. — εἰς τὴν βοήθειάν μου, LXX. They render the masculine רוח by βοήθεια in other places. See Is. xxxi. 3. Esth. iv. 14.

Verse 62. "and their device." Rather, "and their muttering." Blayney.

Verse 65. "sorrow of heart." Rather, "infatuation of heart;" from the Arabic sense of the root ج. See Houbigant, and Castelli Lex. I am inclined to think that the word properly denotes that worst sort of madness which is the effect of demoniacal possession.

CHAP. IV.

Verse 1. ישנה, MS. 1, with many others of the best.

Verse 3. ב' ענים, very many of the best MSS. and editions.

Verse 6. "and no hands stayed on her." Rather, "were

fatigued upon her.” To the same effect Castalio, Houbigant, and Blayney.

Verse 7. “Her Nazarites”—נזירים. Blayney renders “her nobles.” See his notes; and compare Nahum iii. 17. But in this place I should take the word in its stricter meaning, as denoting persons under the vow of separation. It is probable that their abstemious diet would heighten the healthy bloom and clearness of their complexion.

Verse 8. “blacker than a coal.” Blayney, right; “duskier than the dawn.”

Verse 9. “are better.” Rather, “more fortunate.” —“hunger.” Rather, “famine.” —“for those,” &c. “inasmuch as those being stabbed, run out (effluunt, vulnere vitam profundunt) before the fruits of the field.” ‘That is,’ says Dr. Blayney, ‘they pass away at one stroke, before the means of subsistence fail.’

Verse 10. “the pitiful women.” Rather, with Dr. Blayney, “the tender-hearted women.”

Verses 14, 15. These two verses are certainly somewhat obscure. For נצו in verse 15, Kennicott’s MS. 17 has נאצו; and the following נג, three MSS. have נג. Adopting both these emendations, I translate the two verses thus:

14 They wander blind in the streets, they are polluted with blood;
And for those who cannot endure [such doings] they daub it on their garments.

15 Depart! Proclaim against them uncleanness. Depart, depart, touch not!

Verily they are rejected, and are even vagabonds. Declare unto the nations, that they shall stir themselves up no more.

“They wander blind,” namely, these false prophets and wicked priests.

—“with blood;” the blood of their murders.

—“And for those who cannot endure [such doings] they daub it on their garments.” They offer insult and studied affront to the true servants of God, who reprove them.

—“that they shall stir themselves up no more.” That they [the Jews] shall not be in a condition to stir themselves up in rebellion again against Nebuchadnezzar.

Verses 16, 17. The y and d stanzas cannot in this instance

be restored to their natural order, without injury to the connexion of the discourse.

Verse 16. "The anger of the Lord." Dr. Blayney, I think, is right:

"The countenance of Jehovah, their portion, will no more look upon them."

Verse 22. "he will visit," &c. Rather,

Thy iniquity is visited, O daughter of Edom. Fly thy country
[גללה, nigra] because of thy sins.

CHAP. V.

Verse 1. "consider." Rather with Blayney, "look down." For חבית, MS. 1, with many others of the best, has חביטה.

Verse 3. אץ, MS. 1, with many of the best.

Verse 5. צוארינו, many good MSS.

"Our necks are under persecution." Dr. Blayney, I believe, has given the exact sense of the original, though I conceive he has not expressed the image:

"With the yoke of our necks we are continually burthened."

The verb רדף, in the Arabic language, is used of one who rides behind another upon the same horse, sticking close to the man before. See Castelli Lex. It is used too of the horse who carries such a rider.

With the yoke of our necks we are ridden.

The image would be not the same, but somewhat akin in English, and more intelligible, were the passage thus expressed:

With the yoke upon our necks we are constantly saddled.

Verse 6. Read, with the Vulgate and Houbigant, למצרים and לאשור.

Verse 7. ואינם, MS. 1, with many of the best.

Verse 9. בנפשינו, many of the best MSS.

—"because of the sword of the wilderness;" i. e. the Arabian freebooters. Dr. Blayney. See his note.

—"propter deserti æstus arentes." Houbigant.

Verse 10. עורינו, many good MSS.

Verse 13. "They took the young men to grind." Rather, "The young men carried the mill.

Verses 17, 18. "are dim. Because of the mountain of Zion." Rather, "are dim, Because of the mountain of Zion;"

Verse 19. ואתה, LXX, Vulgate, two MSS., and Bible Minchath Shai.

BARUCH.

CHAP. I.

Verse 2. "what time as the Chaldeans took Jerusalem, and burnt it with fire."

These English words seem to describe the time when the Chaldeans were in the very act of demolishing Jerusalem. But this was not a season either for the reading of this book in an assembly of the captives at Babylon, or for sending a collection of money for religious purposes to Jerusalem. Huetius and Houbigant think that the Greek words describe the fifth year after the Chaldeans had taken and burnt Jerusalem; and certainly they may be so understood. This fifth year Houbigant understands of the fifth from Jechoniah's captivity. But in the fifth of Jechoniah's captivity, Zedekiah was upon the throne of Judah, and at peace with Nebuchadnezzar. And it might rather have been expected, that Baruch, his subject and messenger (if the story of this book in connexion with this date is to be at all regarded), should have reckoned by the years of his reign, than by those of his predecessor's captivity. But besides, Jerusalem was not burnt by the Chaldeans when they took it in the reign of Jechoniah. Houbigant gets over this difficulty very lamely. It remains, therefore, that the fifth year from Zedekiah's captivity is the only time that can be understood by this description, of which time Huetius accordingly understood it. But this date again it is impossible to reconcile with the mention of the altar and temple, as standing in the 10th and 14th verses.

Verses 8, 9. Were other difficulties removed, it would not be an objection of itself sufficient to set aside the authority of this book, that we read not in any of the historical books of silver vessels made for the uses of the temple by Zedekiah, nor are able to explain upon what occasion such vessels should be restored in the fifth year after his captivity.

CHAP. II.

Verse 4. “and desolation,” καὶ ἄβατον. —“ ‘et ad stuporem,’ ex Hebraico verbo לשמה, quod significat ‘ad vastationem,’ et ‘ad stuporem.’ ” Houbigant.

Verse 6. “open shame, as [appeareth] this day.” —ἡ αἰσχύνη τῶν προσώπων ὥς ἡ ἡμέρα αὐτή. ביום הזה. “Venit solecismus Græcus ex ipso interprete, qui verbum de verbo transtulit.” Houbigant.

Verse 23. “desolate of inhabitants.” —εἰς ἄβατον ἀπὸ ἐνοικοούντων. מישבים. The prefix מ renders either ἀπὸ or ἄνευ. In this place ἄνευ, see Houbigant. —“desolate without inhabitants.”

Verse 29. No such words to be found in the books of Moses.

CHAP. III.

Verse 10. “thou art waxen old in a strange country.” The fifth year from Zedekiah’s captivity was the twenty-fourth with those captives who had been carried away by Nebuchadnezzar in his first expedition against Jerusalem in the reign of Jehoiakim. Such of those first captives as were in the prime of life when they were taken, were now literally waxing old.

Verse 33. “with fear,” τρόμος, —“with trembling;” an elegant allusion to the tremulous vibratory motion of the matter of light, in which the form of the thing consists.

Verse 37. “Afterward did he show himself upon earth, and conversed with men.” Divine Knowledge is personified in this discourse. In the preceding verse, the pronoun rehearsing knowledge should have been feminine: “hath given her,” not “hath given it.” And again, the feminine pronoun rehearsing knowledge should have been the subject of the

verbs in this: "Afterward she was seen upon earth, and conversed with men." This most eloquent writer speaks of Divine Knowledge as entirely a stranger upon earth, before the Mosaic revelation. But is this the language of an inspired writer? Was there no conversation of Divine Knowledge with men in the patriarchal ages? In the days of Abraham, and in the earlier days of Noah, Seth, and of Adam himself? The difficulty will not be less, if, with Houbigant, we understand God to be the subject of the verbs in this 37th verse, and suppose that the author alludes either to God's manifestations of Himself to Moses and the prophets in particular, or to the people at large in miracles, or to his residence in the temple at Jerusalem. Was there no appearance of God upon earth, no conversation of God with men, in the patriarchal ages? But that 'knowledge' is the true subject of the verbs in this 37th verse, appears indisputably from the 1st verse of the following chapter, which explains how Knowledge was seen upon earth, the means of her conversation with men under the Jewish dispensation.

EZEKIEL³.

CHAP. I.

UPON the first three verses, see Houbigant.

Verse 4. "And I looked, and behold a whirlwind came out of the north, a great cloud."

For סַעַר הַבָּאָה, read, with Houbigant, סַעַרָּה בָּאָה, that the verb may be in Hiphil. "And I was looking [namely, at the opened heavens, verse 1, which ought to be the 3rd], and behold, a vehement wind brought [or drove on] a great cloud."

— "and a fire infolding itself." A fire taking hold of itself, or a fire catching itself, which the words אֵשׁ מִתְלַקְחֶת

³ The whole number of MSS. collated by Dr. Kennicott for the various readings of Ezekiel was 191; namely, 69 throughout, 122 in particular places.

literally render, can be nothing but a fire lighting of itself, breaking out of its own accord, without the application of external fire to the substance in which it appears. So the phrase should be rendered in another place; viz. *Exod. ix. 24.* What the Prophet sees here, is first a great cloud, driven along by a vehement wind, which cloud, soon after it comes in sight, bursts into a bright flame. The spontaneous ascension of the fire is described by the phrase of its “catching itself.”

—“out of the midst.” Rather, “in the midst.”

—“as the colour of amber.” —“like the glittering of Chashmal.” I would retain the Hebrew word חֲשָׁמַל, which is the name of a compound of gold and copper, for which the English language has no name. The Greeks call it *ἡλεκτρον*, and in the East Indies it is now called Suassa. See Parkhurst's *Lexicon*.

—“like the glittering,” כַּעֲיָן. I take עֵין to denote that quick twinkling or coruscation which ever accompanies an extreme intensity of light, without regard to colour. It is so called, because it resembles the incessant motion of the living eye. And for the same reason, in the English language, the word ‘twinkling’ is common both to the eye and to light. We say ‘the twinkling of an eye,’ and the ‘twinkling of a star.’

—“out of the midst of a fire.” Rather, “in the midst of a fire.”

Verse 8. Place a stop in the original after the first כַּנְפֵיהֶם. At the beginning of the verse, read, with the best MSS., וַיֵּדִי. “And they had the hands of a man under their wings: on their four sides they four had both their faces and their wings.”

Verse 11. “were stretched upwards.” — “were expanded.”

Verse 17. “they returned not.” Rather, “they turned not on either side.”

Verse 18. “As for their rings,” &c.

I am much in doubt about the sense of this verse. I think, or rather guess, that גְּבִיָּה and גְּבִיָּהִים are names of different parts of a wheel; that the plural גְּבִיָּהִים must be the name of something of which every wheel has many, and the

singular גבה the name of something which is single in every wheel. And as גבה by its etymology naturally signifies the fellow, I guess that the plural גבי here denotes the spokes, though in some other places גב signifies the nave in which the spokes are inserted. For ויראה, I would read, with the LXX, Houbigant, and Bishop Newcombe, ואראה. "And they had spokes and a fellow: and I beheld them and their fellows."

Verse 23. "their wings straight." Rather, "straightened;" that is, stretched out.

Verse 27. "amber." See verse 4.

— "as the appearance of fire round about within it." See chap. viii. 2, and the Vatican LXX, and Archbishop Secker in Bishop Newcombe.

CHAP. II.

Verse 3. "to a rebellious nation." For גוי, read, with Houbigant, גי; "a nation of rebels."

Verse 7. For כי מרי, MS. 1, and many others, with the LXX, read כי בית מרי.

CHAP. III.

Verse 3. ויאבילני, thirty MSS. (some of great note), and six editions.

Verse 6. "surely had I sent thee to them, they would have hearkened." Or, "If I had sent thee, &c. surely they would," &c. Margin. But לא א can never render either "Surely had I," or "If — surely." Perhaps the true reading may have been לו א; "Verily, if I had," &c. In MS. 96, לא is upon an erasure. St. Jerome's paraphrase seems to indicate that his reading was לו א, and that he took לו in the sense of 'utinam,' although that reading be not very explicitly rendered in his translation, which, however, is not inconsistent with it. "Si ad diversas te mitterem nationes, tamen auctoritas et potentia mea omnem difficultatem vinceret. Atque utinam tempus instaret quo ad omnes missurus sum nationes, quo et linguarum daturus sum gratias, ut prædicent apostoli mei, et totum mundum a diversitate linguarum unâ fide meo

subdant jugo. Facilius illi audirent, qui profundi sunt altique sermonis et nihil habent de levitate Judaicâ, sed gravi et solido ingrediuntur pede, et cum ignotæ sint linguæ, notæ fidei sunt." Hieron. ad locum.

Verses 8, 9. "Behold, I make thy face hard in proportion to their faces, and thy forehead hard in proportion to their foreheads;" *i. e.* the more obstinate they are, the more resolute I will make thee.

"As adamant is harder than stone, so have I made thy forehead." See Vulgate and Houbigant, לעמַת signifies 'in proportion to.'

Verse 14. "in the heat of my spirit." Rather, "in the anxiety of my spirit." The Prophet was alarmed at the prospect of the difficulty of his office, and seems to have undertaken it with great reluctance; which had been the case with Isaiah and Jeremiah, and even with Moses.

Verse 15. מַשְׁמַח, two MSS.

Verse 18. לַחֲזִיתוֹ, three MSS.; many others לַחֲזִיתוֹ.

Verse 20. מִצְדָּקָתוֹ, MS. 1, with two others. Probably the true reading מִצְדָּקוֹתָיו. — "because thou hast not given him warning." Rather, "although thou hast not given him warning." The want of warning shall be no excuse for him, though it shall be imputed as a crime to you.

— תּוֹכְרָנָה, eleven MSS., and several editions. צְדָקוֹתָיו, seven MSS., and Luther's printed Bible. Bishop Newcombe represents the varieties of these two words in a manner that might lead his readers to conclude that they are the same in the same MSS., which is not the case. MS. 1, with seven others, has צְדָקָתוֹ. MS. 30, between these two words, inserts לוֹ. I have no doubt that the true reading has been תּוֹכְרָנָה לוֹ צְדָקוֹתָיו. — "and his righteous works which he hath done shall not be remembered unto him."

Verse 21. The second צָדִיק in this verse, I think, with Houbigant, is misplaced. I would place it, not with him after חַטָּא, but after יִחִיָּה.

For חַטָּא, seven MSS. have יִחִיָּה. For יִחִיָּה, MS. 96 has נִחִיָּה.

— "because he is warned." Rather, "because he hath taken warning."

Verses 22, 23. "the plain." Rather, "the valley."

Verse 25. "they shall put bands upon thee, and they shall bind thee." Rather, "bands shall be put upon thee, and thou shalt be bound." Bishop Newcombe.

CHAP. IV.

Verse 3. "an iron pan." Rather, "a plate of iron." Bishop Newcombe.

Verses 5, 6. "three hundred and ninety days — forty days."

It is not agreed among interpreters whether the days that the Prophet lay upon his side were typical of the years of the impenitence of the people, or of the years of their punishment. The learned Vitringa understood the days of the years of impenitence, and he counts the 390 years from the fourth year of Rehoboam to Zedekiah's captivity. See Vitringa in Is. i. 2.

St. Jerome understands the Prophet's days of years of punishment. And counting the 390 years from Tiglath Pileser's conquest of the land of Naphtali, or rather from the beginning of Pekah king of Israel, in whose reign that conquest happened, he makes the end of them fall upon the last year of Artaxerxes Mnemon, whom he makes the Ahasuerus of queen Esther: and the decrees of Ahasuerus in favour of the Jews he considers as the complete restoration of the liberty of the people. And certainly it is the only restoration which the ten tribes have yet received. Afterwards he corrects this computation, carrying back the beginning of his reckoning to Phul's invasion in the reign of Menahem, which makes the reckoning end twelve years earlier in the reign of Artaxerxes Mnemon. Perhaps the beginning of the 390 years may be carried still farther back. If the years of punishment are to be reckoned from the first decline of the fortunes of the kingdom of Israel, this, we are told, took place towards the close of Jehu's reign, 2 Kings x. 32. His son and successor Jehoahaz began his reign in the year of the Julian period 3851. The 390th year counted from this epoch is the year of the Julian period 4240, which was the twelfth year of Xerxes, and the forty-second from the rebuilding of the temple. And it might be the year of Ahasuerus's decrees

in favour of his Jewish subjects, if Xerxes was the Ahasuerus of queen Esther.

The forty years of Judah's punishment, St. Jerome reckons from the first of Jechoniah to the first of Cyrus; by which, however, he must mean the year when Cyrus was made commander of the allied army of the Medes and Persians. But from Jechoniah's captivity to the beginning of Cyrus's reign, properly so called, the interval was sixty years.

I observe, that if we reckon 40 years from Nebuchadnezzar's first expedition against Jerusalem in the third or fourth of Jehoiakim, the reckoning will end with the year of the Julian period 4148, the middle year of Nebuchadnezzar's madness. Whether the fortunes of the captives of the house of Judah at Babylon took any remarkable turn for the better at that time, is a matter that may deserve consideration.

Bishop Newcombe, although he translated the word עַן by 'punishment of iniquity,' yet in his notes expounds the Prophet's days, of years of impenitence; for he reckons the 390 years from the first of Jeroboam. His reckoning of the 40 years is, in my judgment, inadmissible; for he makes it up of several parcels, taken at different times, with long intervals between; whereas the Prophet's 40 days certainly express an uninterrupted period of 40 years. To represent different periods making up the sum 40 years of crime, with intervals of innocence, the Prophet should have been ordered to lie so many days, then to rise, then to lie down again.

Verse 9. חַטִּי, six MSS. וְנִתַּת, MS. 1, and many others.

Verse 15. "therewith." Rather, "thereon." Bishop Newcombe.

Verse 17. "That they may." "Inasmuch as they shall."

CHAP. V.

Verse 2. "when the days of the siege are fulfilled." Rather, "while the days of the siege are fulfilling;" *i. e.* while they are in their course. — "dum dies obsidionis durabant." Houbigant. The pestilence and famine, of which the fire is the image (see verse 12), raged in Jerusalem during the siege, not after the end of it.

— "and thou shalt take a third part, and smite," &c.

From the version of the LXX, and St. Jerome, it should seem their copies, for וּלְקַח אֶת הַשְּׁלִישִׁית תִּכָּה, had simply תִּכָּה, וְהַשְּׁלִישִׁית תִּכָּה, which is by much the better reading. —“and a third part thou shall smite.”

סְבִיבִיתָּהּ, MS. 1, with many others, here and in verses 5 and 6.

Verse 6. “And she hath changed my judgments into wickedness,” &c. “And she hath changed my judgments, so that she is become wicked more than the nations, and my statutes more than the countries,” &c.; *i. e.* she hath changed my judgments and my statutes, so that she is become more wicked than the nations and the countries, &c. In the same manner the Vulgate: —“et contempsit judicia mea, ut plus esset impia quam gentes.”

Verse 7. “Because ye multiplied.” For הַמְנוּכָם, which has certainly no meaning, Houbigant would read חַמְסָנָם; “Inasmuch as ye do more wrongfully.”

סְבִיבִיתָּם, MS. 1, with many others, here and again towards the end of the verse.

—“neither have done according to the judgments,” &c. Several good MSS. omit the negative לֹא; “but have done.”

Verse 12. סְבִיבִיתָּךְ, MS. 1, with 31 others, and three editions. So again in verses 14 and 15, MS. 1, with many others.

Verse 15. “So it shall be.” “So thou shalt be.” LXX, Vulgate, Houbigant, Bishop Newcombe.

Verse 16. “upon them the evil arrows of famine.” Something, I am persuaded, is wrong here; but Houbigant’s emendation is not satisfactory.

Verse 17. “So will I send.” Rather, “For I will send.”

CHAP. VI.

Verses 3. 6. “your high places,” —“your chapels,” —“high places,” —“chapels.”

תִּשְׁמָנָה, MS. 1, with many others of the best.

Verse 8. For בְּהִיּוֹת, read, with Houbigant, לְהִיּוֹת.

Verse 9. “because I am broken with their —.” Rather, with Bishop Newcombe, “when I have broken their —.” One MS. of Kennicott’s, but of no great age, has חֲשַׁבְרִתִּי.

Verse 12. "and is besieged." Rather, with Bishop Newcombe, "and is preserved."

Verse 13. "sweet savour," — "a savour of appeasement."

Verse 14. "So will I." Rather, "For I will."

CHAP. VII.

Verse 4. "in the midst of thee." Houbigant's emendation, בְּחִיקָךְ for בְּחִיּוֹךְ, is highly plausible. See verse 9.

Verse 5. "an evil, an only evil." Many MSS. confirm the reading of the Chaldee אָחַר for אָחַת, which is adopted by Houbigant and Bishop Newcombe; "Lo, evil cometh after evil."

Verse 6. "it watcheth for thee," or, "it awaketh against thee." I am of Houbigant's opinion, that the watching, or the waking of an end, conveys no meaning in the Hebrew or any other language; therefore, with the Chaldee, I would expunge דְּקִיץ; — "an end cometh; the end cometh against thee; lo, it cometh."

Verse 7. "The morning." More properly, I think, "the dawn." The time when birds are fluttering upon the wing.

Verse 9. "that are in the midst of thee." See verse 4.

10 Behold the day, behold it cometh!

The dawn is gone forth! the branch hath blossomed!

Pride hath budded! violence is grown up!

11 The impious shall be laid low⁴.

Not by their means, not by means of their multitude, or any stir of their's,

And there shall be no lamentation for them.

In this manner I think these two verses may be rendered. The former describes national wickedness at its height; the latter announces a sudden punishment, of which the elect people of God, the depositaries of revelation, might be expected to be the instruments; but, so far from it, they will themselves be the first objects of vengeance.

Verse 13. This verse seems unintelligible as it stands. If the latter part of it might be thus corrected,

⁴ רְמוֹסָה רָשָׁע. The verb יָדִיחַ is understood. "The impious shall be underneath." See Deut. xxviii. 13.

לא ישובו איש מעונו
להיתם לא יחזקו :

the whole might be thus rendered :

For the seller shall not return to that which is sold,
Within the space of his own life⁵.
For the vision was to all the multitude,
[But] they would not turn every man from his iniquity,
They would not lay hold upon their life.

Verse 16. “they that escape of them.” Rather, with Bishop Newcombe, “they that are to escape of them.”

— “like doves of the valleys.” For הַגְּאִית, read, with Houbigant, הַגִּית ; “like moaning doves.”

— “all of them moaning, every one for his iniquity.”

“Death consumeth them, each for his iniquity.”

Bishop Newcombe and Houbigant.

Verse 17. “shall be weak as water.” Rather, with Bishop Newcombe, “shall run down with water.”

Verse 20. “his ornament.” Read, with the Vulgate, Houbigant, and Bishop Newcombe, עֲדִים, “their ornaments.”

— “he set it in majesty.” Read, with the Vulgate, LXX, Houbigant, and Bishop Newcombe, שִׁמְחוּ ; “they turned it to pride.”

Verse 23. “bloody crimes.” Rather, with Bishop Newcombe, “bloody judgment.”

Verse 25. “Destruction cometh”—. Read, with Michaelis, הַבָּא ; “He who is to come, hurrieth.”

Verse 27. “shall be troubled,” — “shall be palsied.”

CHAP. VIII.

Verse 2. “as the appearance of fire.” For אֵשׁ, read, with the LXX and Archbishop Secker, אִשׁ ; — “as the appear-

⁵ Literally, “So long as his life is among the living.” Observe that, in this line, for חִיתוּ I read חִיתו ; whereas in the last line of the verse, for חִיתו, I read חִיתם ; that is, I make חִיתם and חִיתו change places.

ance of a man.” אִישׁ appears to have been the original reading of one MS. of note.

Verse 3. “where was the seat of the image of jealousy, which provoketh to jealousy.”

—“where Samel was seated provoking to jealousy, which had taken possession.” “Samel,” the name of the idol; “taken possession,” namely, of God’s house. See Parkhurst’s Lexicon, סמל. For מושב סמל, MS. 96 has סמל מושב.

Verse 5. “this image of jealousy.” —“this Samel provoking to jealousy.”

Verse 16. משתחיים, MS. 1, with seven, perhaps eight, others.

To form a clear conception of the different parts of the sacred precincts to which the Prophet was carried in this vision, it is necessary to observe, that the Temple properly so called, *i. e.* the roofed building, consisting of the Holy of Holies and the Holy Place, is denoted in this vision by the word הֵיכַל; in the English translation, the Temple. Verse 16.

בֵּית, the House, denotes the roofed building, with the surrounding area in which it stood (verse 14); which area, as distinct from the roofed building, is, in chap. xli., where the word בֵּית is appropriated to the building, called הַמִּזְבֵּחַ; but in this vision מִפְתֵּן הַבַּיִת. (See chap. ix. 3, and the version of the LXX.)

שַׁעַר, a gate, is an entrance into the open courts, either the court of the Levites, or מִפְתֵּן הַבַּיִת.

The entrance into the roofed building at the east end is מַעְבָּד, the porch; verse 16.

The prophet is first carried (verse 3) to the door of the inner gate that looketh toward the north, *i. e.* to the door of that gate in the northern wall of separation between the outer court and the court of the Levites, which led directly to the altar of burnt-offerings, and is, therefore, called (verse 5) “the altar gate.” He was first carried to the outer door of this inner gate.

Thence he is carried, verse 7, to the door of the court; *i. e.* to the other door of the same gate, which opened into the inner court.

Thence he is carried, verse 14, to the door of the gate of

Jehovah's house, which was towards the north; *i. e.* to a gate in the northern wall, leading from the north-west end of the outer court, into the separate place, or area in which the Temple stood.

Thence he is carried, verse 16, into the inner court, the court of the Levites.

CHAP. IX.

Verse 1. "Cause them that have charge over the city to draw near." Rather, with Bishop Newcombe. "Draw near ye that have charge over the city." — "Accipitur פקדוֹת *ut* Latinè custodia, vel, statio militum, pro ipsis militibus qui sunt in statione, vel custodiâ." Houbigant ad locum.

Verse 2. "a slaughter-weapon." — "his battle-axe." See the LXX.

Verse 3. "was gone up from—to the threshold." Rather, "was raised up over — at the threshold," or, "in the open court." See the LXX. The original, I think, describes not a removal of Jehovah from his throne supported by the cherubim, to another place, but it describes the cherubic throne or car as stationed in the open court contiguous to the Temple, and Jehovah, at that station, rising up in his throne, but not quitting it, to give his orders.

Verse 4. אֵלֵי, many good MSS.

Verse 5. אֵל, and עֵינַם, many good MSS.

Verse 8. בַּחֲנוּתָם, MS. 1, with some others of the best note. וַאֲשָׁאֵר, MS. 1, with the margin of 210, and two others; also three of De Rossi's.

CHAP. X.

Verse 2. "fill thine hand." Rather, "fill the scoop of thine hands." חֲפִנִים, I think, expresses the scoop, formed by the hollows of both hands turned upwards, and laid close together.

— "over the city." — "A beautiful prophecy that Jerusalem should be burnt by the Babylonians," says Bishop Newcombe. But was the man in the linen robe, in the habit of a priest, a type of the Babylonians? If he was not,

what was done by him could be no type of what was to be done by them. St. Jerome, with his usual penetration, observes, that this scattering of the coals over the city might as well be for purification as for punishment. A live coal from the altar of burnt-offering purified the lips of Isaiah. See Is. vi. 6, 7. The fire upon the altar was, indeed, the type of the Holy Spirit, which purifies the appetite, invigorates the heart, and enlightens the mind. The fire about the throne of God itself might hardly be of a grosser sort. This scattering the coals, therefore, by the man in the priestly garb, is an enigmatical declaration, that Jerusalem, after the execution of judgment, should be purified, and so restored to favour.

Verse 3. Read, with Houbigant, בבוֹא.

Verse 4. "And the glory of Jehovah was raised high above the cherubim, over the open court of the house."— See chap. ix. 3.

— "the court," *i. e.* "the inner court."

Verses 12—16. The text seems in great disorder in these five verses. In the 12th verse, the suffixed pronouns can rehearse nothing but the wheels, which, from the first mention of them, verse 9, have been the principal subject of discourse. And in the first chapter, where the same apparition is described, the wheels only are said to have eyes. I agree, therefore, with Houbigant, that the repetition of the word אִפְנִיִּם is a corruption. But I would expunge it in the middle of the verse (where it immediately follows a word not much unlike itself), not at the end; but at the end, for אִפְנִיִּהֶם, I would read לְהָאִפְנִיִּם, for which the reading of MS. 4 gives some authority: and it is well remarked by Houbigant, that throughout the whole vision, chap. i., these wheels are never called wheels of the cherubim, as if they were a part or appendage of the bodies of the living creatures. For וְנִבְהֶם, I would read, with MS. 1, and thirty-two others, of which five are ancient, and two editions, וְנִבְהִים. Thus corrected, the 12th verse will be very intelligible. At the beginning of the 13th verse, I would omit לְאִפְנִיִּם as a corrupt repetition of the last word of the preceding. In this short 13th verse the wheels are still the subject of discourse, without any mention of the cherubim. But in the 14th verse we read that "every one had four faces." "Every

one," if we attend only to the order and connexion of the discourse, must be expounded of every one of the wheels; but, by the description of the faces which follows, it must be expounded of every one of the four cherubim. This confusion will disappear, and much perspicuity and order accrue to the whole discourse, by a transposition of the verses; namely, by inserting the 15th between the 13th and 14th.

12. "And the whole surface of them, and their naves, and their axles, and their felloes (so I understand כנפֿה־ם in this place), were full of eyes all round: [thus it was] with the four of them, with the wheels.

13. "It was cried unto them in my hearing, Roll.

15. "Thereupon the cherubim were lifted up. This is the living thing which I had seen by the river Chebar.

14. "And every one had four faces: the first face was the face of an ox; and the second face was the face of a man; and the third, the face of a lion; and the fourth, the face of an eagle.

16. "And when the cherubim went," &c.

Verse 14. "of an ox." "Maxime adducor ut credam scriptum הכרוב vel הכרב, pro הכקר permutatis per imprudentiam literis כ et ק similis soni, et duabus literis ב et ר trajectis. Est quidem כרב Syriacè et Chaldaicè, 'arare,' sed non 'bos.'" Houbigant ad locum.

Verse 18. "departed from off the threshold of the house, and stood over the cherubim." Rather, "departed from the open court of the house, and continued above the cherubim." The Prophet having mentioned the departure of the cherubim, verse 15, takes particular notice that the glory of Jehovah went along with them, constantly keeping its place above them.

Verse 19. For ויעמד, read, with the LXX, Houbigant, Bishop Newcombe, and Mr. Dimock, ויעמדו.

Verse 22. "And for the likeness of their faces, the faces were the very same of which I saw the apparition, at the river Chebar: and for themselves they went every one straight forward."

CHAP. XI.

Verse 3. "It is not near; let us build houses; this city is the caldron, and we be the flesh." In like manner Castalio: — "non prope est; construantur domus; hæc olla est, nos autem caro." The construction is nothing singular, and the sense is certain. It is strange that Houbigant should tamper with so clear a text, or that Bishop Newcombe should depart from the public translation. בקרוב, 'in propinquo.' בנות, the infinitive for the imperative: nothing is more frequent in such hortatory sentences.

Verse 7. ארצא, many good MSS. (some ancient), LXX, Vulgate, Houbigant, Bishop Newcombe.

Verse 15. אחרך 2ndo omitted in MSS. 201, 253, in three of De Rossi's originally, and by the LXX.

— "the men of thy kindred." — οἱ ἄνδρες τῆς αἰχμαλωσίας σου, LXX. For גאולתך, therefore, they read גולתך. This reading is followed by Houbigant and Bishop Newcombe; and some vestiges of it remain in nine MSS. of Kennicott's (among which is No. 1.) which read either גאולתך or גולתך; — "thy fellow-captives," Bishop Newcombe.

— "wholly." For בלה, read, with Houbigant and Bishop Newcombe, בלל; "all of them." If גולתך be the true reading, the sense of the passage is more perspicuously rendered in Houbigant's version than in any other. But the construction of the original is harsh and unnatural, hardly, indeed, conformable to the rules of grammar. I greatly prefer the common reading, and conceive the true sense of the passage to be well expressed in Castalio's translation, altered only in one clause to adjust it to the reading בלל, instead of בלה, which Castalio followed. "14. At Jova me alloquens, 15. Homo, inquit, sunt fratres, sunt fratres tui, tuæ consanguinitatis homines, et domus Israelitica universi, quibus dicunt Hierosolymitani, Discedite a Jova, nobis hæc terra possidenda est. 16. Itaque dicite," &c.

The persons thus insulted by the inhabitants of Jerusalem, namely, those of Jecheoniah's captivity, were of Ezekiel's kindred. Therefore it became him to be indignant at their wrongs, and anxious about their fortunes, and cheerfully to

charge himself with the message of comfort. They were all of the house of Israel, and perhaps they were the most conscientious of the Israelites. Therefore they were objects of the Divine mercy.

Verse 16. “as a little sanctuary.” —“as a sanctuary for a short time,” Bishop Newcombe.

Verse 17. Houbigant thinks all the pronouns in this verse should be of the second person, as they are, indeed, in the version of the LXX. I agree with him. And for נפצותם, I would read, with the LXX, הפצתם.

—“from the people.” —“from the peoples.”

Verse 19. “within you.” בקרבם, many MSS., LXX, Vulgate, Houbigant, Bishop Newcombe.

Verse 21. The sense very perspicuous. The construction very perplexed, and not at all cleared up by Houbigant’s or Bishop Newcombe’s emendations.

CHAP. XII.

Verses 3, 4. “stuff for removing.” —“baggage of one removing,” or, of an emigrant. גולה is the participle Benoni, used for a noun signifying the person, and as such it is rendered in the 4th verse in the Vulgate; —“vasa transmissantis.”

Verse 4. “as they that go forth into captivity.” Rather, as one removing into a new country,” or, “like an emigrant;” literally, “according to the goings forth of an emigrant.” —“sicut egreditur migrans,” Vulgate. The expression of going forth into captivity is quite improper here. For גלה is not captivity, but simply emigration, or change of country. And the emigration here intended was an attempt to escape captivity.

Verse 5. “and carry out thereby.” Rather, “and be carried on thereby.” The verb is in the Hophal form. To the same effect the LXX and Vulgate. —καὶ διεξέλυσθαι δι’ αὐτοῦ, LXX. —“et egredieris per eum,” Vulg. —“perque illud egredieris,” Houbigant; who has this remark: “Quaquam nos ‘egredieris,’ Latinæ linguæ servientes, tamen הוצאת passivæ est vocis, ‘egredi factus eris,’ in Hophal, quomodo et sequente versu, ubi legendum תוצא non תוציא.”

Verse 6. "shalt thou bear [it] upon [thy] shoulders, [and] carry [it] forth." Rather, "shalt thou be borne upon shoulders, thou shalt be carried forth." — "in humeris portaberis, in caligine effereris," Vulg. — ἐπ' ὤμων ἀναληφθήσῃ, καὶ κεκρυμμένος ἐξελεύσῃ. LXX. And St. Jerome, though he takes the verb נשא in this place, and נשאתי in verse 7, as active, takes נשא as passive in verse 12.

Verse 7. "my stuff by day, as stuff for captivity." Rather, "my baggage by day, as the baggage of an emigrant."

— "I brought it forth — and I bare it upon my shoulder." — "I was brought forth — I was borne upon shoulders." See the LXX, Vulgate, and Houbigant.

Verse 12. "And the prince — thereby." "And the prince which is among them shall be borne upon shoulders in the dusk, and be carried out through the wall [which] they shall dig through, to make an outlet in it." לְהוֹצִיא בוֹ, literally, 'to make to go out at it.'

— "that he see not the ground with his eyes." Read, with the LXX and Houbigant, לֹא יֵרָאֶה לְעֵין וְהוּא לֹא יֵרָאֶה אֶת הָאָרֶץ: — "that he may not be seen by the eye, and that he himself see not the ground." The intention of covering the king's face was that he might not be known; the omen, that he should lose his eyes.

Verse 23. "and the effect of every vision." — "and every vision is a reality."

Verse 25. "and the word that I shall speak shall come to pass." — "that which I shall speak is reality, and shall come to pass." See Archbishop Secker in Bishop Newcombe.

— "it shall no more be prolonged, for in your days, O rebellious house" —. It is difficult to account for the feminine form of the verb תמשך, either here or in verse 28, which must be attributed to it, if it be taken for the third person. Houbigant takes it, rightly, as I conceive, for the second person. And in verse 28, Bishop Newcombe seemed inclined to follow him. But in verse 25, he thinks the construction may be explained by a certain possibility, which few, I believe, will admit; for by such possibilities all solecisms might be defended. But if the verb in either place be the second person, who is the person addressed? This, neither Houbigant

* nor Bishop Newcombe hath explained. I say בית הזר' in this verse explicitly, and understood in verse 28. —“Set it not at a distance any more, O rebellious house; for in your own days I will speak the word, and will perform it.” —“Set it not at a distance,” *i. e.* in your imagination.

Verse 28. “There shall none of my words — be done.” —“Set not any of my words at a distance any more; that which I speak is reality, and shall be done.”

CHAP. XIII.

Verse 3. “and have seen nothing.” —“and see things that are not,” Houbigant.

Verse 6. וקסמו, Vulgate.

Verse 7. “whereas ye say.” אמרים, four MSS. of Dr. Kennicott's, one of the 12th, the three others of the 13th century; —“saying.”

Verse 10. התען, MS. 1.

—“and one built up a wall.” —“and one,” והוא. The pronoun הוא evidently rehearses עמי. So it was understood by the LXX and Vulgate, and so it is expounded by St. Jerome: —“‘ipse ædificabat parietem,’ plerique ad populum referunt Israel.” In English, for the sake of perspicuity, it were best rendered by a repetition of the noun: —“and the people built a wall, and they [*i. e.* the prophets] daubed it with untempered mortar.” The wall which the people built denotes foreign alliances, and other means of defence suggested by human policy, contrary to the advice of God by his true prophets; these schemes the rulers of the people devised, and the false prophets approved, and fed them with hopes of success. —“‘ipse ædificabat parietem,’ plerique ad populum referunt Israel, qui vanum sibi vel Ægyptiorum vel *pacis* promittebat auxilium.” Hieron. ad locum.

—“and ye, O great hailstones, shall fall.” The noun אבני is clearly masculine, and cannot be rehearsed by the feminine pronoun אתנה, nor connected with the feminine verb תפלנה. Neither the LXX nor the Vulgate took אתנה for the feminine pronoun plural, but for the future of the verb נתן. Their versions seem to have been formed upon readings differing from each other, and both very different from the present

text. For *ואתנה אבני*, the copies of the Vulgate seem to have given *ואתן האבני*, for the verb *תפלנה*, the adverb *לממעלה*, and for *הבקע, תבקע*. —“and I will send huge hailstones from on high, and the rending blast of a whirlwind.”

The copies of the LXX seem to have agreed with those of the Vulgate in the reading *ואתן האבני*, but they retained the verb *תפלנה*; but then between *תפלנה* and the preceding word *אלגביש*, they had two words, appearing neither in the modern nor the Vulgate text; the one a plural feminine noun, rendered by the LXX *ἐνδέσμους αὐτῶν*, in St. Jerome's translation from the LXX, “*juncturas eorum* ;” the other a preposition governing that noun. The feminine pronoun plural understood rehearsing that noun they took for the subject of the verb *תפלה*. The reading of their copies was this :

—ואתן האבני אלגביש אל מחברותיהם ותפלנה
ורוח סערות ויבקע :

—“and I will send great hailstones against their joints [*i. e.* against the joints of their wall], and they shall fall, and the blast of a whirlwind, and it [the wall] shall be rent.”

Verse 15. “and will say unto you ;” or, “and it shall be said unto you.”

Verse 18. “Wo to the women who sew together cushions for all arm-pits, and who make the fine veils upon the head of every woman standing up, for the catching of souls ! Shall ye catch the souls of my people, and shall ye save your own alive ?

19. “Verily ye profane me among my people, for handfuls of barley, and morsels of bread, in denouncing death to souls which ye shall not kill, and in promising life to souls which ye shall not save alive, by your lying to my people, hearers of lies.

20. “Therefore thus saith the Lord Jehovah, I am against your cushions wherewith ye catch souls there in the flower-gardens, and I will tear them from your arms, and will set at liberty the souls which ye catch, the souls in the flower-gardens.

21. “And I will tear your fine veils,” &c.

—“cushions and fine veils.” The prophetesses are represented in two attitudes, reclining on sofas and supported

with cushions under the arms, and standing attired in the finest veils. Both attitudes are symbolical of a condition of tranquillity and prosperity.

—“cushions.” —“pulvillos consuebant, et subjiebant axillis, ut hâc typicâ actione mentirentur summam tranquillitatem.” Junius apud Poole.

—“fine veils.” המספחות, veils of a substance so fine and limber as to cling to the person. By assuming this dress, they signified that the ladies of Judea would continue to enjoy the elegancies of high life, and would not be reduced to the condition threatened by the true prophets. See Isaiah, chap. iii.

—“flower-gardens.” “Ut eos abducatis in hortos vestros (floralia) floribus consitos et in lucos vestros, ubi sunt lupararia ad perditionem animarum constituta.” Junius apud Poole. But for the whole interpretation of this very obscure passage, see Mr. Parkhurst’s Lexicon, כסת, ספח, and פרח.

CHAP. XIV.

Verse 1. ויבאו, or ויבאו, three MSS. of Kennicott’s, three of De Rossi’s, and the edition Minchath Shai in the notes.

Verse 3. For דאדרש אדרש, read, with Houbigant, Bishop Newcombe, and Mr. Dimock, דאדרש אדרש.

—“shall I be inquired of at all by them?” Rather, “can I be in earnest sought of them?” “Carpitur senum istorum simulata sedulitas, qui ad Ezechielem ibant, quanquam ibant etiam ad falsos prophetas, ut infra videbitur.” Houbigant ad locum.

Verse 4. Omit בה, with two of Dr. Kennicott’s MSS.

Verse 7. “to inquire of him concerning me.” Rather, “to inquire of me concerning himself.”

Verse 16. ושלשת, MS. 1, with many others.

Verse 21. “For thus saith the Lord God, How much more”—This “how much more” quite distorts the sense. “Truly thus saith the Lord Jehovah, But I have sent (or I send) — and beast (22.) yet behold”—“Enimvero sic dicit Dominus Jova, Atqui quum quatuor mala supplicia—in Hierosolymam immiserim— (22.) tamen supersunt in eâ”—Castalio. Castalio well explains the general purport of the

whole passage in this note: "Cæterarum quidem nationum fontes omnes punio, solis parcens insontibus; at in Israelitas sum clementior, id quod inde licet intelligi, quòd quum sint omnes Israelitæ nocentes, et ideo omnes interficiendi, si summo jure uti velim, tamen evadent nonnulli, meâ videlicet clementiâ conservati; qui quum ad vos pervenerint, capietis inde consolationem, et intelligetis, quod Hierosolymam ita adfecerim me merito fecisse: quod autem nonnullos reliquos fecerim, fecisse misericorditer, quum eorum scelera adversiorem mererentur Sodomitanæ similem. Vide Amos ix. et Abdiam." Nearly to the same effect St. Jerome and Houbigant.

CHAP. XV.

Verse 2. "Son of man," &c.

"Son of man, what can be done with the wood of the vine more than with the wood of any other twig which hath been among the trees of the forest?" The whole worth of the vine is in its fruit: the wood is fit for no purpose.

Verse 4. "is burnt." Rather, "is scorched;" touched and damaged by the fire, but not consumed.

Verse 7. "they shall go out from [one] fire, and [another] fire shall devour them." For מִדֶּאֱשׁ, a word unquestionably corrupt, read, with Houbigant, הִמָּאֵשׁ; —"shall they come out of the fire? Surely the fire shall devour them." See Houbigant's most judicious note.

CHAP. XVI.

Verse 4. "to supple thee." See the root מִשַּׁע in Parkhurst's Lexicon.

Verse 5. "to the loathing of thy person." Rather, "in the loathsomeness of thy person;" i. e. in thy natural filth.

Verse 6. "polluted in thine own blood." Rather, "sprawling in thy blood." The word מִתְבוֹסֶסֶת, as Bishop Newcombe well observes, literally renders "kicking thyself."

Verses 6, 7. "live. 7. I have caused thee to multiply as the bud of the field." Read with the LXX and Houbigant, חַי וְרַבְבָּה, or rather חַי וְרַבְבוּ; —"live and thrive. Like the herbage of the field I made thee," &c.

— “and thou art come to excellent ornaments —— where-
as thou wast naked and bare.”

Our translators, aware, as it should seem, of the great difficulty of uniting the condition of “excellent ornaments,” or of a person highly adorned, with that of a person stark “naked,” have put the verbs in all the clauses but the last in the present-perfect, but in the last clause they have put the verb substantive, which in the original is understood, in the preter-imperfect; so that, in the English translation, this verse seems to interrupt the regular narration of God’s successive acts of kindness by an anticipated mention of the ultimate effect; and in the 8th verse the story is resumed. But the verb substantive, which in the last clause ואת עריו is understood, that clause being connected with the preceding by the conjunction copulative, must be understood in the same tense in which the verbs of the preceding clauses are expressed. So that whatever tense that may be, the coming to “excellent ornaments,” and the being “naked and bare,” must be contemporaneous circumstances in the condition of the female who is the subject of this discourse. And from the whole contexture of the discourse, it is evident that the time throughout this verse is the preterite-imperfect.

It is most certain that our English translation gives the literal rendering of the Hebrew words ותבא בערי עריו. But it is equally certain that as many of the ancients as followed this reading, understood the phrase as descriptive of the season of female puberty. “Pervenisti ad mundum muliebrem, tempus pubertatis ostendit,” says St. Jerome. The verb ותבא leads to this sense, which, as Houbigant justly remarks, is not used of the adventitious ornaments of dress. Yet how does the phrase express the season of puberty? Is the phrase ערי עריו, “exquisite ornaments,” a chaste expression for the natural symptoms of puberty in different parts of the person? I rather think the phrase may be thus expounded: “Thou attainedst unto [the season of] exquisite ornament;” that season of the maturity of the natural beauty when exquisite ornaments are well bestowed upon the female person. To this effect Castalio: — “et eo pervenisti ut mundo comenda fores.” The whole verse may be

thus rendered: "As the herbage of the field I made thee, and thou didst thrive and grow. And thou didst attain unto [the season of] exquisite ornaments, thy breasts took their fashion, and thy hair grew. But thou wast naked and bare."

Verse 11. "a chain;" *καθμα*, LXX, a solitaire. See Stephens's Gr. Thesaurus, and St. Jerome upon the place.

Verse 13. אכלת, MS. 1, with eleven others.

Verse 15. "because of thy renown." Rather, "against thy reputation;" *i. e.* to thy infamy, to the blasting of thy good name. See Houbigant.

—"his it was."—"it," *i. e.* thy beauty.

Verse 16. "the like things shall not come, neither shall it be so." לא באות ולא יהיה. —"Hæc verba qui convertere volunt, divinant," says Houbigant, very justly. Read, with him, לא אבות לי היית; "thou wouldst not be mine." See his note.

Verse 19. ונתתהו, the edition Minchath Shai in the notes.

—"for a sweet savour: and thus it was, saith the Lord God. 20. Moreover," &c.

—"for an odour of appeasement. 20. And it came to pass, saith the Lord Jehovah, that thou didst moreover take," &c.

Verse 20. ילדת, MS. 1, with 41 others and many editions.

20, 21. "is this of thy whoredom a small matter, that thou hast slain"—Houbigant thinks that for ותשחטי at the beginning of the 21st verse, we should read כי תשחטי. He says that כי is always the particle which follows המעט.

Verse 22. וקרת, MS. 1, with 16 others, and Luther's Bible.

—"and wast polluted in thy blood." Rather, "and wast sprawling in thy blood." But for מתבוססת, the LXX seem to have read ומתבססת, and for היית at the end of the verse, היית; —"and sprawling in thy blood didst live, or wast bidden to live." See verse 6.

Verse 24. —"an eminent place." Rather, with the margin "a brothel-house." גב, 'fornicem cellam fornicatam.'

—"an high place." רמה, *καθμα*, LXX. —"Tabula, vel

programma quod exponitur oculis prætereuntium, seu quo prætereuntium oculis exposito aliquid significatur et declaratur." Steph. in Thesauro. This is what in English we call "a sign." The Hebrew word imports only somewhat high, or hung up on high. The adulteress turns a common prostitute. She builds herself a house for the reception of any who would visit her, and she hangs up a sign in the street before the door to invite passengers. St. Jerome in this verse renders the word רמה by "prostibulum;" but in the next he renders the same word with the suffix (רמתך) "signum prostitutionis tuæ," with this remark, "Hoc autem ponitur, sive excelsius fit, ut volentibus fornicare procul appareat fornicationis locus." At Rome the common prostitutes wrote their names over the door of their stews. — "titulum mentita Lyciscæ," Juv.

Verse 25. "thy high place." Rather, "thy sign." See the preceding verse.

— "and hast made thy beauty to be abhorred." — "and hast made thy beauty an abomination."

Verse 27. "have stretched out—have diminished." Rather, with Bishop Newcombe, "stretched out—diminished."

— "thine ordinary food." — "thine appointed portion," Bishop Newcombe.

Verse 29. "in the land of Canaan unto Chaldea." — "in a land of traffic in Chaldea." See Houbigant.

Verse 30. "How weak is thine heart—" Rather, with Houbigant, "How shall I circumcise thy heart—"

Verse 31. "thine eminent place." Rather, "thy high place;" "thy brothel-house;" "thy sign." Four MSS. omit the ' in בבנותיך, and one omits both the ' and ו. עשית, MS. with 14 others, and some editions. עשית, MS. 1, with 22 others.

— "in that thou scornest hire;" or, "to make a mock at gifts." — "fastidio augens pretium," Vulg. — "Nec imitata es callidas meretrices, quæ solent difficultate augere libidinis pretium, et ex hoc magis amatores ad insaniam provocare." Hieron. ad locum. But for לקלט, it should seem that the copies of the LXX had ללקט; "to collect gifts." The sense is good, and in effect the same according to any one of these interpretations.

Verse 32. "But as a wife," &c. 33. "They give gifts," &c. Rather thus,

32. "The adulterous wife in the place of her husband admitteth strangers. 33. To every prostitute they give a fee; but thou givest fees on thy part [*thy* fees] to thy lovers; and thou hirest them to come unto thee from every side for thy wanton pleasures."

The elegant climax contained in these two verses has escaped all interpreters. The married wanton yields to the solicitations of her admirers, and admits them to her husband's bed. The prostitute sells her favours. But the lewd female of this allegory surpasses the infamy of the adulterous wife and the common whore. She waits not to be courted like the more reserved adulteress. She expects no pay like the prostitute. She invites all promiscuously to the enjoyment of her person, and she pays the infamous fee which the prostitute receives.

Verse 34. "whereas none followeth thee to commit whoredoms." Excellently rendered by Bishop Newcombe: "and after thy manner none committeth fornication." ברתך, two MSS., the LXX, and Vulgate.

Verse 36. "Thus saith the Lord Jehovah; Inasmuch as thy brass (*i. e.* money) hath been lavished, and in thy wantonness thy nakedness discovered before thy lovers, and before the idols, thy abominations, just like the blood of thy children which thou gavest unto them." "Thou hast been equally lavish of thy treasure, thy embraces, and thy children's blood." נחת, MS. 1, with many others of the best, Minchath Shai, and several editions.

Verse 39. "thine eminent place." —"thy high place;" "thy brothel-house;" "thy sign."

Verse 40. "and thrust thee through with their swords." —"and shall cleave thee asunder with their swords," Bishop Newcombe.

Verse 43. זכרת, MS. 1, with many others. עשית, MS. 1, with many others.

Verse 47. עשית, MS. 1, with many others.

—"as if that were a very little thing." For קט, read, with Houbigant, קט; "that thou despisest as a little thing."

Verse 50. "as I saw good." For רֵאִיתִי, one MS. gives רֵאִית, which was the reading of the Vulgate and St. Jerome's LXX. It is followed by Houbigant and Bishop Newcombe; "as thou hast seen."

Verse 51. עֲשֵׂית, MS. 1, with many others.

Verse 52. "Thou also bear thy shame, inasmuch as thou art distinguished beyond thy sisters by thy sins, in which thou hast been more abominable than they; they are innocent in comparison of thee. Blush therefore thou, and bear thy shame, in that thou hast made thy sisters appear innocent."

Verse 53. For וּשְׁבִיתִי, read שְׁבִיתִי; and for וּשְׁבִית at the beginning of the final clause of the verse, read וּשְׁבִיתִי. Then render, with Houbigant,

"I have led their captives captive, the captives of Sodom and her children, and the captives of Samaria and her children; and I will lead out to them thy captives captive." See Judges v. 12, and Psalm xviii. 18.

Verse 54. "in that thou art a comfort unto them." — "and at the same time be a comfort unto them," Houbigant.

Verse 56. "For thy sister," &c. Rather, with Houbigant, "And thy sister Sodom shall no more be a tale in thy mouth, as in the day of thy pride,

57. "Before thy wickedness was exposed, as [it was] in the season when thou becamest a reproach of," &c.

Verse 58. וּשְׂאֵתָם, MS. 96. "Thou hast born—" Rather, "Thou bearest them—."

Verse 59. וְעֲשִׂיתִי, MS. 1, with many others.

CHAP. XVII.

Verse 3. "A great eagle — colours." Rather, "The great eagle, with the great wings, and the long pinions, full of the variegated plumage." "The great eagle," the Assyrian, κατ' ἐξοχήν, as the greatest potentate of that time; whereas, in verse 7, the Egyptian, a prince of far inferior strength, is נִשְׂרֵא אֶחָד גְּדוֹל, "A certain great eagle," &c. This emphatic distinction escaped not the LXX.

Verse 3. — ὁ ἀετὸς ὁ μέγας, ὁ μεγαλοπτερυγος, ὁ μακρὸς

τῇ ἐκτάσει but in verse 7, ἀετὸς ἕτερος μέγας καὶ μεγαλοπτερυγος. The distinction is not preserved in the versions either of Houbigant or Bishop Newcombe.

—“the highest branch.” Rather, “the topmost shoot.”

Verse 5. “in a fruitful field, he placed it,” &c. Rather thus, “in a field. (ורע קה) The seed which he took (על מים) by the side of plentiful waters (צפצפה) an object of great care (שמו) he set it.”

צפצפה, “an object of great care.” — ἐπιβλεπόμενον ἔταξεν αὐτὸν, LXX. ἐπιβλεπόμενον, observandum; “to be looked after.”

Verse 6. “whose branches turned towards him, and the roots thereof were under him.” The suffixes in the words דליותי and ושרשי can rehearse nothing but the vine, and should therefore be feminine; דליותיה and ושרשיה. But in the copies of the LXX, the suffixes in the words אלי and תחתיה were also feminine, אליה and תחתיה, and this I take to be the true reading—“while its dangling twigs turned towards itself, and its roots were underneath it.” This is a good description of a vine which, though flourishing in its own spot, abounded only in limber branches, not shooting aloft or extending horizontally, but hanging down and bending their points inwards towards the main stem, and extended its roots to no distance. And such a vine is an exact emblem of a tributary monarchy, like that of Judah in the time of Zedekiah. Queen Elizabeth’s translators took the passage in this sense.

Verse 7. “did bend her roots towards him;” perhaps “sent out the long fibres of her roots towards him,” from the Arabic sense of כפן, “to spin,” “to draw out into long threads.” ודליותיה, one MS. and the LXX.

—“that he might water it by the furrows of her plantation.” The word ערג in the plural is twice used in the Song of Solomon for “flower-beds;” but whether it most properly signify “a long narrow border,” or “broad beds,” appears not from the context. But in whichever way it be understood there, I cannot see what can be meant by the “bed” or the “border” of the plantation of a single vine. As little can I perceive what should be meant by the *furrows* of a single vine’s plantation. If the ideal meaning of the root

be, "to extend or stretch out far," as Mr. Parkhurst thinks, the noun may denote "any thing stretching far in a straight line," "a long narrow border in a flower-garden," or "a long canal," or "trench for water." Or from the Ethiopic sense of the root, *scaturire*, the noun may signify "a spring of water." Either sense, that of "trenches," or "springs," equally suits this place. Queen Elizabeth's translators adopted the former; Houbigant takes the latter. In the next word *מטעה*, the final ה must be a pronominal suffix; for the noun by itself is the masculine, *מטע*; nor can I find that it ever occurs in the feminine form. But I imagine that ה is either an erroneous reading for the masculine ו, or a Chaldaism; for in the Chaldee dialect ה serves for the masculine and feminine indifferently. In chap. xxxi. 4, this same word *מטעה* occurs. There ה is unquestionably the pronominal suffix, and unquestionably rehearses a masculine antecedent; and in this place the Vulgate plainly renders the suffix as rehearsing the eagle. I would render the clause therefore thus: —"that it might water itself from the trenches of his plantation." —"water itself," *אורתה*. The plural *אורתם* is used for the reciprocal pronoun by Ezekiel in chap. xxxiv. 2. See Masclef's Gram. Heb. cap. 25, n. 7.

Verse 9. *התצלה*, three MSS. of Kennicott's, one of De Rossi's, and two more originally, Houbigant, Bishop Newcombe.

— "even without great power," &c. The sense of the original I take to be the very reverse, in conformity with the truth of the fact. "But it is not for a mighty arm and many people to pluck it up by the roots thereof." The version of the Vulgate renders this meaning, as that of the LXX clearly would, if for *τοῦ* before *ἐκσπάσαι* we read *τό*. But the change of *τοῦ* into *τό* is unnecessary; for it is the way of the translator of Ezekiel to render the ה prefixed to an infinitive by the article in the genitive. See chap. xx. 8, *τοῦ ἐκχέαι* and *τοῦ συντελέσαι*. The kingdom of Judah was to be reduced very low, but never totally destroyed. — "to pluck it up," *למשאת*, three MSS. and two editions. *משאת* is the infinitive from *משא*, and *משא* is for *משה*, 'to draw out,' *extrahere*.

Verse 10. "being planted, shall it prosper?" Rather, "well rooted as it is, shall it prosper?" Parkhurst observes,

that שָׁתַל is more than נָטַע. It imports that the plant is well planted, and has taken root.

—"in the furrows where it grew." Rather, "beside the trenches where it flourished."

Verse 17. "make for him in the war by casting up mounds, and building forts." Rather, "act with him in the war, when mounds are cast up, and battering-engines raised." Pharaoh withdrew his army as soon as the Assyrians formed the siege.

Verse 22. "I."—"I myself," Bishop Lowth.

—"of the highest branch."—"from the topmost shoot."

—"and will set it." For נִתְּתִי, which has no meaning, read וַיִּנֶּק. See Houbigant on the place, and Bishop Lowth on Is. ii. 2.

"Even a tender cion from the top of his cions I will pluck off."

Bishop Lowth.

—"and I will plant it." Rather, with Bishop Lowth, "and I myself will plant it."

—"upon a high mountain and eminent."—"upon a high and hanging mountain."

Verse 23. "bring forth boughs." Rather, with Bishop Lowth, "exalt its branch," in opposition to the vine of Nebuchadnezzar's planting, whose limber dangling twigs turned inwards towards itself, verse 6.

CHAP. XVIII.

Verse 7. "to the debtor his pledge." Read, with Houbigant, חֲבֻלַת הַחֹיֵב, "the debtor's pledge."

Verse 9. "to deal truly." For אָמַת, the LXX had אָתָם, "to do them."

Verse 10. "a robber." Rather, "a profligate." פִּרְיָן, "one that breaks through all the laws of God and man, all the rules of religion and morality." λοιμὸν, LXX; "perditum," Castalio.

Verses 10, 11. "and that doeth the like to any one of these things, and that doeth not any of those duties." This passage in the original is confused and obscure. The version of the LXX seems to have been formed upon another reading

which bore no resemblance to the present text: — καὶ ποι-
οῦντα ἁμαρτήματα, (11) ἐν τῇ ὁδοῦ τοῦ πατρὸς αὐτοῦ τοῦ δικαίου
οὐκ ἐπορεύθη.

Verse 18. “His father, because he cruelly oppressed, spoiled his brother by violence, and did what is not good among his people, therefore behold he died in his iniquity.” So Castalio: “is suâ culpâ mortuus est.”

Verse 19. “Yet say ye, Why, &c.—when,” &c. Rather thus, “But do ye say, Wherefore is it that the son is not taken off in the iniquity of the father? Because the son hath done [or, Truly the son hath done] what is lawful and right, hath kept all my statutes, and done them. Surely he shall live.” To the same effect Castalio: —“Quod si quæritis, Cur non luat patris culpam filius? fecit jus æquumque filius, omnia decreta mea conservavit atque obivit. Dignus est qui vivat.” And after Castalio, Houbigant: “An vero dicitis, Quare filius non tollitur propter iniquitatem patris? Nempe filius iudicium sectatur,” &c.

It is the object of this chapter to vindicate the ways of Providence, and the declarations of God’s word against the cavils and misrepresentations of the irreligious. Such persons complain of it as a principle of injustice in God’s government, that the sons are punished for the sins of the fathers; which principle they conceive to be avowed in the word of God, and verified in the history of mankind, and particularly in the fortunes of the Jewish people. The Prophet, on the part of God, first disavows the principle. He affirms that the plan of God’s government is such, that none, whose own conduct should be strictly unblameable, should suffer for another’s faults, and that none who should be perversely and incorrigibly wicked, should escape unpunished. In the 19th verse, the irreligious cavillers are supposed to object to this plan of government, though it seemed in itself to be the very thing they demanded, as inconsistent with the declarations of revelation. “Are we not told in the second commandment that God visits the iniquities of the fathers upon the children? Have we not been told by you and your predecessors in the prophetic office, that the calamities we now suffer are punishments inflicted for the crimes of Manasseh and our earlier kings? How is what you now tell us, that reward

and punishment shall follow personal desert, as indeed they ought to do, to be reconciled with the former language of prophecy, or with the language of the decalogue itself?" The Prophet replies, that there is no contradiction. The visitation of the sins of the fathers upon the children, threatened in the second command, respect *impious* generations only of them that hate Jehovah, as the mercy promised to the posterity of the righteous, is promised to pious generations only, of them that love Jehovah and keep his commandments. The propheticall comminations of vengeance on the later generations of the Jews for the sins of their forefathers, are to be understood in the same manner as respecting the generation on which they were to light as itself impious. That generation was impious. There was no truth, therefore, in the complaint that they suffered unjustly for their fathers' sins. Nor is there any thing in the general maxims of the decalogue, or in the particular denunciations of the Jewish prophets, inconsistent with what Ezekiel affirms, that God's government is administered by the strictest rules of distributive justice.

It is to be remembered, that this cannot be maintained without a respect to the winding-up of God's government at the final judgment; and this seems to be the true import of this discourse, to admonish the faithful that God's government will vindicate itself in the end, and all mercy and all punishment will be found to be appropriated to the personal character of those who shall share the one or undergo the other. By the personal character, I speak only of the characters of men as compared with each other, not of any merit of personal character independent of the atonement and merits of Christ.

Verse 23. בַּמּוֹת, MS. 1, with some others.

Verse 24. "iniquity, and doeth according — live." Rather, "iniquity, according to all the abominations which the wicked man doeth, shall he do it, and live?" Archbishop Secker.

Verse 26. "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in it; it is for his iniquity that he hath done, that he dieth." To the same effect Castalio: "Quum justus, omissâ justitiâ suâ,

nequiter agit, ob eaque moritur; is ob commissam a se culpam moritur."

CHAP. XIX.

Verse 4. "The nations also heard of him"—Houbigant would read וישמעו עליו; "and the nations convened their forces against him;"—"promulgatione convocarunt."

Verse 5. "that she had waited, and her hope was lost"—For נחולה, the LXX seem to have found in their copies נהלא. "Now when she saw that he was driven away, and her hope lost"—.

Verse 7. "And he knew their desolate palaces"—The word אֶלְמוֹנוֹת, by its etymology, may signify great houses or castles, with vaulted rooms and arched gates, without connecting the idea of desolation. See Parkhurst's Lexicon, אֶלֶם, iv. and v. —"he knew their palaces;" i. e. says Mr. Parkhurst, "he took notice of their palaces," in order to plunder them. יָדַע, iv. But I am persuaded that, for יָדַע, we should read וִיָדַע; "And he desolated their castles"—. See the Chaldee in this place, and compare Zeph. iii. 6.

Bishop Newcombe says that, for אֶלְמוֹנוֹת, sixteen MSS. and two editions have אֶרְמוֹנוֹת. Now the fact is, that sixteen MSS. and two editions give the word אֶלְמוֹנוֹת without the ו between the נ and the ת, but not one MS. or one edition gives the word with a ר in the place of the ל. Nor is the change of the letter which Grotius and Houbigant would make, at all necessary.

Verse 8. "from the provinces." See 2 Kings xxiv. 2.

Verse 9. "holds." Rather, "a cage."

Verse 10. "like a vine in thy blood." For בְּדָמֶךָ, read, with the LXX, Capellus, Pradus, and Bishop Newcombe, כְּרֶמֶךָ; "like a vine, like a pomegranate."

Verse 11. In this verse, for קוֹמָתוֹ, וִירָא, and דְּלִיתִּי, the true reading surely must be קוֹמָתָהּ, וִיתְרָא, and דְּלִיתֶּיהָ. But for בְּגִבְהַי בְּרִב, I would read בְּגִבְהָהּ וּבְרִב. "And high was raised [קוֹמָתָהּ] her upright stem [עַל for עֲלָה] towering among the intwined branches (or, among the clouds), [וִיתְרָא] and she was conspicuous for height and for the number of her dangling twigs."

Verse 12. “her fruit: her strong rods were broken and withered, the fire consumed them.” Rather, with Houbigant, “her fruits, they were broken off and withered; her strongest rod, fire consumed it.”

Verse 14. “And fire is broken out in her rod; her straight shoots and her fruits it hath consumed, so that,” &c.

CHAP. XX.

Verse 4. For הַתְּשׁוּט, in both places, read, with MS. 1, and many others, and the best editions, and with Houbigant, הַתְּשַׁט, the Hithpael imperative. “Take upon thee to judge them, son of man, take upon thee to judge them.” Sustine personam judicis.

Verses 5, 6, 7. “when I chose Israel, and lifted up—and made—Egypt, when I lifted up—God; In the day that I lifted up—lands: Then said I”—. Rather, “when I chose Israel, I lifted up—and I made—Egypt. And I lifted up—God. In that day I lifted up—lands. And I said”—.

Verse 13. אֹתָם, MS. 1, and many of the best.

Verse 17. אֹתָם, MS. 1, and many of the best.

Verse 30. “are ye polluted—and commit ye”—. Rather, “truly ye are polluted—and ye commit”—.

Verse 31. הַיּוֹם הַזֶּה, six MSS., and another in the margin.

Verse 34. “from the people.” —“from the peoples.” נְפִוצֹתָם, MS. 1, and many others.

Verse 35. “the wilderness of the people.” —“the wilderness of the peoples.” —“The desert between Judea and Babylon, through which ye shall pass into captivity,” says Bishop Newcombe. But Houbigant, with more penetration, “Nondum scitur quòdnam sit desertum populorum, quia prænuntiat propheta ultimum statum Judæorum.”

Verse 38. יבאו, or באו, several good MSS. and editions.

Verse 39. For עֲבְדוּ, read, with the LXX, Houbigant, three MSS. of Kennicott’s, of which two are ancient, and two of De Rossi’s, of which one is ancient, עֲבְדוּ. “As for you, O house of Israel, thus saith the Lord Jehovah, Begone, carry away every one his idols, and hereafter if ye will not hearken unto me, yet pollute not,” &c.

Verse 40. “all of them in the land.” כֻּלּוֹ בְּאֶרֶץ. כלו is

found in some MSS. Bishop Newcombe says that either this reading, or בלם, would be satisfactory. I say, with Houbigant, “Rem non expedit nisi legis מכל הארץ, ‘from the whole earth,’ quam sententiam flagitat series orationis.” The interpretation of the Chaldee would suggest בכל הארץ. But that the natural Israel finally restored to its proper land, not the mystical Israel in all parts of the earth, is the subject of these promises, appears evidently from the close of verse 41.

CHAP. XXI.

The difficulties of this chapter are to me insuperable.

CHAP. XXII.

Verse 2. “wilt thou judge, wilt thou judge”—. Rather, “take upon thee to judge, take upon thee to judge.” See xx. 4.

Verse 4. ברמך, four MSS.; two of them ancient. For ותבוא, the true reading probably is ותביאי. The MSS. give ותבא, ותבאי, and ותבואי. For ער, read, with the LXX, Vulgate, two MSS. of De Rossi’s, the margin of one of Ken- nicott’s, the notes of Minchath Shai, and Houbigant, עת. With these two emendations, “and art come even to thy years,” will be, “and hast brought on the crisis of thy years.”

Verse 6. “every one were in thee in their power to shed blood.” Rather, “every one in their families were for shedding of blood.” —“לזרעו, per suas quisque familias, quasi dicat elegisse principes suam quemque familiam in quâ sanguinem fundat, et principem nullum esse qui non sit reus fusi sanguinis.” Houbigant ad locum. To the same effect the LXX.

Verse 10. ענו—גלה. These two words should certainly be either both plural or both singular. No MS. gives the plural גלו; but MS. 1, with two others, gives the singular ענה.

Verse 13. רמך, MSS. 1 and 4, with two others. And the plural verb רמי, requires a plural subject.

Verse 15. “thy filthiness.” Rather, “thy defilement.” Bishop Newcombe.

Verse 16. “And thou shalt take thine inheritance in thyself”—or, “And thou shalt be profaned in thyself”—. For וְנִחַלְתָּ, read, with the LXX, the Vulgate, and one MS., וְנִחַלְתִּי in the first person; “And I will take possession of thee”—or, “And I will take an inheritance in thee”—. To this effect the LXX, καὶ κληρονομήσω σε or, according to the Vatican, καὶ κληρονομήσω ἐν σοι and the Vulgate, “Et possidebo te.” Aquila, Theodotion, and Symmachus, though they understood the passage in a different sense, as they are represented by St. Jerome, all render the verb in the first person. Aquila and Theodotion: “Et contaminabo te.” Symmachus: “Et vulnerabo te, sive confodiam.” St. Jerome judiciously remarks upon these versions, “Sin autem interpretationem Symmachi vel Theodotionis sequimur,—ad malam partem cuncta referenda sunt: quanquam illud huic sensui contrarium sit, quod supra dicitur, ‘Et deficere faciam immunditiam tuam à te.’ Defectio enim immunditiæ restitutio puritatis est.” As I understand the passage, and as it was understood by the LXX and St. Jerome, the sentiment seems to be the same which is delivered more at large in chap. xx. 32—38. For the construction, וְנִחַלְתִּי בָךְ, see instances of it in Numb. xviii. 20. Judges xi. 2. Ps. lxxxii. 8.

Verse 18. “Son of man, the house of Israel is become unto me as dross, all of them: copper, and tin, and iron, and lead, in the midst of the crucible, the silver [itself,] are become dross.”

—“in the midst of the crucible.” These words in this place have a particular emphasis. Lead, thrown into the crucible with gold or silver, carries off all the baser metals mingled in the ore, by causing them either to go off with its own fumes in evaporation, or to retire with its own calcined particles to the sides of the vessel in the shape of scorice, or to run with it in fusion through the pores of the cupel. Thus the pure gold or silver remains by itself in the middle of the vessel. But this silver of the house of Israel is so impure, that all the baser metals, with the flux itself, occupy the very middle of the test, and the silver itself is dross.

Verse 20. Read, with Houbigant, בְּקִבְצָה.

Verse 25. “There is a conspiracy of her prophets in the midst thereof like a roaring lion.” “Non quadrat conjuratio

in leonem rapientem prædas," says Houbigant. For קשר, therefore, he, with the LXX, would read אשר. For the next word נביאיה, I would read also with the LXX and Capellus, נשיאיה. "Whose princes in the midst of her are like a roaring lion."

—"they have taken the treasure and precious things." Rather, "they seize upon the stout and the valuable." The image of the lion is pursued, seizing for his meal the choice of the flock.

CHAP. XXIII.

Verse 3. For שם המעכו, read with Houbigant, שמה מעכו;—"and there they bruised the teats of their virginity." The plural דודים signifies "amorous pleasures." So verse 17; משכב דדים, "the bed of amorous sports." The plural בתולים signifies "the condition of untouched virginity." See Lev. xxi. 13. Therefore דדי בתולים are amorous pleasures in the first instance with a virgin untouched before. And עשה דדי בתולים is a phrase which signifies "to deflower a virgin," not by force, but with her own consent. And so the LXX understood it here.—"and there they deflowered their virginity."—"they deflowered," *i. e.* men deflowered, *on violent.*

Verses 5, 6. "on the Assyrians her neighbours, which were clothed in blue." Rather, "on the Assyrians, gallants clothed in blue."

Verse 8. "and they bruised the breasts of her virginity." See verse 3.

Verse 15. "exceeding in dyed attire upon their heads."—"dyed ribands streaming on their heads."

Verse 20. "upon their paramours." פלגושיהם.—"super concubitus eorum," Vulg. "For she passionately desired their embraces."

Verse 21. "in bruising thy teats by the Egyptians, for the paps of thy youth." For ממצרים, read, with the LXX, the Vulgate, and one MS. of Kennicott's, במצרים; and for למען, read, with the LXX, Vulgate, and Bishop Newcombe, במעך.—"when thy amorous sports were played in Egypt, when the breasts of thy youth were pressed."

Verse 27. “and thy whoredom brought from the land of Egypt.” Expunge “brought.”

Verses 29, 30. “shall leave thee naked and bare, and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.”

30. “I will do these things unto thee.” Place the full stop at וּנְנִיךְ in verse 29. For וּמִתֶּךָ, read וּמִתֶּךָ, or וּמִתֶּךָ. Expunge the stop at וּתְנוּתֶיךָ; and for עֲשֵׂה, the first word of verse 30 (as the verses now stand), read עָשָׂה, with three MSS. of Kennicott’s, the margin of a fourth, and the notes of Minchath Shai; or, which would be still better, for עֲשֵׂה אֵלֶּה, which is the reading of Munster’s second quarto Bible, read עָשָׂה הָאֵלֶּה. The whole may then be thus rendered:

29. “shall leave thee naked and bare, and detected in the infamy of debaucheries.

30. “Thy profligacy and thy debaucheries have brought these things upon thee.”

To this effect the Vulgate.

Verse 34. “and thou shalt break the sherds thereof.” —“and thou shalt lick the very fragments of it dry.” This I take to be the sense of the original. לָקַח is properly to pick a bone quite bare; applied therefore to a vessel containing a liquid, it must signify to lick it dry. —“tergere lingua siccitatem usque.”

Verse 36. “wilt thou judge — yea.” Rather, “take upon thee to judge — and.” See chap. xxii. 2, and xx. 4.

Verse 42. “And a voice — sort.” Thus far this verse is to me in the original unintelligible.

Verse 43. עֲתֵה, MS. 1, with many others. By placing a stop at וְנֹאפִים, I would divide the whole verse into two interrogative clauses. “Then I said, Are there adulterers for this battered harlot? At this season will even she commit her whoredoms?” Or, affirmatively, “Then I said, There are adulterers even for this battered harlot; at this season even she will play the wanton. Accordingly they went in unto her,” &c. The masculine form of the verb יָזַח, and the reading which is found in some good MS., יָזַח, make some objection perhaps to this interpretation. But I see no better.

Verses 46, 47. “I will bring up—and will give—shall

stone.” Rather, imperatively, “Bring up——and give——and let the company stone.” So the LXX, Vulgate, Houbigant, and Bishop Newcombe.

CHAP. XXIV.

Verse 3. “Set on a pot,” or, caldron. But סיר is not simply the name of the vessel, but of the vessel and its contents taken together. For in verse 6, the pieces of flesh in the vessel are as much mentioned as parts of the pot, as the brass in verse 11.

Verse 4. “shoulder, fill it with the choice bones.” Rather, “shoulder, the choice joints entire.” מלא I take, with Houbigant, not for a verb, but a noun; either an adjective, in apposition with מבוחר, or a substantive preceding מבוחר in the order of construction. And the literal rendering of the words, מבוחר עצמים מלא, is either “of the choice of the bones full,” or, “the fulness of the choice of the bones.” The first I prefer. —“bones full,” *i. e.* full of all the flesh that belongs to them, no part of it being cut away. See Houbigant.

Verse 5. “Take the choice of the flock.” Rather, “taken from the choice of the flock.” These words should make the end of the last verse.

—“and burn also the bones.” This sense of burning has been assigned to the verb דרר, I suppose upon the authority of the LXX. But it has no such meaning. The marginal interpretation is right: “heap,” or “form into round heaps.” —“compone quoque strues,” Vulg. —“pile” is Bishop Newcombe’s word, and it is well chosen. But as the bones of an animal are a bad fuel for boiling a pot, and as it appears that the bones were not to be burnt under the pot, but cast into it, and seethed in it, and to be burnt in it and with it at last, when all the liquor being boiled away, the dry vessel was left exposed to the rage of the fire, verse 11,—I am persuaded that for העצמים the true reading in this place is העצים. —“pile the billets underneath it.”

Verse 6. “whose scum.” לֹדֶס, LXX; *i. e.* “verdigris,” “the poisonous scum composed of the coarse oil which rises

out of the boiling meat and the rust of the vessel." The English word "scum" hardly expresses this.

—"bring it out piece by piece, let no lot fall upon it." Neither the LXX nor the Vulgate take the word נפל as an imperative, though the verb הוציאה in the former clause is taken for an imperative by the Vulgate. I am persuaded that both these verbs are indicatives, and as such they are rendered by the LXX. For a command to draw the meat out the pot piece by piece, to be thrown away as unfit for use, seems quite inconsistent with the command given afterwards (verse 10) to destroy the flesh by continuing the boiling. For few critical readers will be satisfied, I believe, with Bishop Newcombe's expedient, to reconcile this apparent contradiction. "The caldron is *supposed*," he says, upon verse 10, "to be filled with *other* flesh." Not relishing this supposition, I would translate the passage under consideration, "Wo to the bloody city," says God by the prophet, "the pot whose poisonous scum is in it, and its poisonous scum cannot be got out of it [will not go out]; upon every one of its pieces [its pieces, *i. e.* the pot's pieces, see verse 3] it [*i. e.* the scum] comes out [*i. e.* appears on the surface], no lot has fallen upon it," *i. e.* there is no difference between one piece and another; all are equally infected with the verdigris of this filthy caldron adhering to all the joints.

Verse 10. "and spice it well." To what purpose? For it was not to be eaten. רקק, as a noun, may sometimes signify "spice." But its proper sense, as a verb, is "to prepare aromatic ointments or perfumes." And because such substances are for the most part reduced to the form of an extract, hence the verb in Hiphel signifies "to boil to that consistence," and thence "to boil away."—"Bullire, fervere facere, decoquere, ἔψειν, ἀφέψειν," Cocceius. And hence the noun מרקקה denotes "a ropy broth, thickened by excessive boiling." The passage therefore should be thus rendered;—"stew down the flesh, and boil away the broth, and let the bones be scorched."—"coquatur etiam atque etiam donec ossa adurantur," Cocceius. So the LXX understood the phrase. But the Alexandrine LXX gives the clauses in another order: ὅπως ἐλαττωθῇ ὁ ζωμὸς, καὶ ἐκτακῇ τὰ κρέα,

καὶ τὰ ὀστᾶ συμφορηθήσονται. The Vatican omits the last about the bones, and agrees with the Hebrew text in placing the clause about the flesh first of the other two.

Verse 12. "The labour is in vain. It [the scum] will not come out of her. Much is her poisonous scum. Her poisonous scum stinketh." Compare Houbigant.

"The labour is in vain." Literally, הלאַת Labours תאנים [are] weariness, or fatigue; *i. e.* the labour is mere weariness, and nothing else. So the Vulgate took the phrase:—"Multo labore sudatum est, et non exivit de eâ nimia rubigo ejus."

Verse 13. "In thy filthiness is lewdness." בטמאתך זמה. These words to me are unintelligible. Houbigant thinks it might remove the difficulty to read זמתי, and connect these words with what follows. "In thy uncleanness I thought that I would have purged thee; but thou art not purged," &c. But the construction יען זמתי I take to be unexampled and inadmissible.

Verse 17. "of men." Rather, "of mourners." "Here אנוש is used in its strict sense," says Bishop Newcombe, "with a reference to its root *agrotavit*."

CHAP. XXV.

Verse 4. "to the men of the east," *i. e.* to the Arabians. Nebuchadnezzar probably destroyed the fortifications of their towns, especially on their frontier, which left the country open to the incursions of the wandering hordes in the adjacent desert. That these wandering Arabs are meant, is confirmed by the mention that follows of milk, camels, and flocks."

—"their palaces." Rather, "their castles," or perhaps "their camps." The word literally signifies "rows, or ranges." Hence, perhaps, "tents placed in rows, or in regular order." The word in this place certainly denotes some "temporary mansion," and is ill rendered either by "palaces" or "castles."

Verse 9. "from the cities, from his cities which are on his frontiers." The prefix מ in ערי is upon a rasure in MS. 1. I would expunge this prefix, and for the preceding word

מהערים, I would read בהערים; and I would render, “by dismantling cities upon his frontier.” — “by dismantling.” בהערים, I take for the infinitive (with ב prefixed) of the Hiphil verb הערים, “to strip,” or “make naked,” more especially “to strip of armour.”

In the remainder of this verse, the names of the cities, Bethjeshimoth, &c. are in apposition with the substantive “glory,” which is their general description; and that substantive is the object of the verb transitive “give” in the following verse. — “frontier. The glory of the land, Bethjeshimoth, Baalmeon, and Kiriathaim, to the men of the east I will give it in possession, together with the Ammonites.” To the same effect Houbigant; who expunges the ו in ונתתיה in verse 10, which correction I adopt.

Verse 12. “Because that Edom hath dealt against the house of Judah by taking vengeance”—. Rather, with the LXX, “Because of what Edom did in taking revenge upon the house of Judah”—.

— “and hath greatly offended”— ויאשמו אשום. Read אשם, for אשום, with many MSS. I am much inclined to think the LXX have given the true sense of this phrase; — καὶ ἐμνησκάκησαν. — “and he bore malice”—.

Verse 13. “desolate from Teman, and they of Dedan shall fall by the sword.” Rather, “desolate; from Teman even unto Dedan, they shall fall by the sword.”

Verse 15. “Because the Philistines have dealt by revenge.” Rather, “Because of what the Philistim did in taking revenge”—.

Verse 16. For באיבת Houbigant would read באיבת. But perhaps the words למשחית איבת עולם may be literally rendered ‘perditionem usque veteris odii,’ ‘the destruction of an inveterate hatred,’ i. e. such destruction as an inveterate hatred would wish.

— “the Cherethim,” the descendants of the Cretans. Vide Vitringa in Is. xiv. 29—32, vol. i. p. 448—450.

CHAP. XXVI.

Verse 2. “she is broken that was the gates of the people, she is turned unto me, I shall be replenished, now she is laid waste.”

For דלתות, read, with Houbigant and Bishop Newcombe, רכלות, “mercatrix.” —“she is broken, the factress of the peoples; my turn is come; I shall be replenished; she is laid waste.”

Verse 10. “as men enter into a city, wherein is made a breach.” Rather, “as men enter into a city, at its breach.”

Verse 11. “and thy strong garrisons”—. For ומצבות in the plural, five MSS. give ומצבת the singular feminine *in regimine*, which seems to be right, for this noun is the only subject to be found for the feminine and singular verb תרד. —“and the pillar of thy strength shall fall to the ground.” —“the pillar of thy strength” may be either some symbolical pillar of idolatrous worship on which the Tyrian people placed a superstitious reliance, like that in the temple of the sun at Emesa (see Mr. Parkhurst under the word יצב); or it may be a figurative expression for national strength, like the “stantem columnam” of the Latin poet. I incline to the first sense, though the LXX seem to have understood the phrase in the latter: —καὶ ἡ τὴν ὑπόστασιν τῆς σοφίας σου ἐπὶ τῇ γῇ κατάξει. LXX. For תרד, they seem to have read ירד. The Vulgate, on the contrary, read תרדנה: —“et statuæ tuæ nobiles in terram corruent.” For as neither of these varieties of the verb appear in MSS. now extant, for this, as well as other reasons, the emendation of the noun by expunction of the ו is preferable.

Verse 17. “that was inhabited by sea-faring men.” Rather, “that hast of long time been inhabited.” —“quæ habitaris a diebus, hoc est, a longo tempore,” Houbigant.

—“which cause their terror to be on all that haunt it.” For ישביה at the end of this verse, read, with Houbigant, היבשה; —“aridæ, sive terræ, in oppositione cum mari, quod antecedit.” —“which spread their terror over all the earth.”

Verse 18. “Now shall the isles tremble in the day of thy fall.” For האין, or האין, or האים, which are the preferable, but still very exceptionable, readings of many MSS., the Vulgate certainly read האים; and for יום, one ancient MS. has ביום. “Now shall the ships tremble in the day of thy fall.”

Verse 19. “For thus saith the Lord God”—כִּי כֹה אָמַר יְהוָה. If these words were omitted, what follows to the

end of this verse would connect well with the preceding verse; whereas it connects very ill with what follows.

Verse 20. "When I shall bring thee down"—. Rather, "For I will bring thee down—and will set thee"—.

— "and I shall set glory in the land of the living." For ונתתי צבי, read, with the LXX, Houbigant, Archbishop Secker, and Dimock, ונתתי צבי; — "nor establish thyself in the land of the living."

Verse 21. "a terror." Rather, "an utter ruin," or, "a mere nothing."

CHAP. XXVII.

Verse 2. "at the entry of the sea," or, "by the haven." מבוואת ים. "Ita nominatur *portus* et ora *maritima*." Houbigant. See Isaiah xxiii. 1, notes.

Verse 5. "ship-boards." לחות ים. It is difficult to account for the dual form of this noun. The Vulgate read ים לחות, "sea-boards," which is somewhat confirmed by five MSS. of Kennicott's; and Luther's Bible has לחות ים. Four other MSS. of Kennicott's have לחות ים.

— "of Senir," *i. e.* Hermon. See Deut. iii. 9; 1 Chron. v. 23.

Verse 6. "the company of the Ashurim have made thy benches of ivory." For בת אשורים, read, in one word, בתאשורים. — "thy benches they have made of ivory [inlaid] in box"—. Bishop Newcombe and others.

Verse 7. "thy sail." Rather, I think, "thy streamer."

— "blue and purple." תכלת ורנמן. By the frequent mention of these two together, if ארנמן be properly the "amethystine purple," I should suppose that תכלת may be the "chonchyliat dye," "a dusky blue," according to Pliny, resembling the colour of a troubled sea.

— "that which covered thee," *i. e.* thy awning.

Verse 8. "thy wise men, O Tyrus, that were in thee, were thy pilots." Rather, "thy wise men, O Tyrus, were at thy command, as thy navigators." Navigation was a science in such request at Tyre, that it was the professed occupation of her men of learning. — "were at thy command:" this is the force of בך הי, here, and in the next verse.

Verse 9. “were in thee, thy calkers.” — “were at thy command, as thy calkers.”

— “were in thee to occupy thy merchandise.” — “were at thy command to fill thy market,” לערב מערבך, literally, “to mingle thy market,” *i. e.* “to fill thy market with various commodities.” מערב often denotes “a commercial intercourse of different countries;” but in this chapter it is repeatedly used for “a market.”

Verse 10. “were in thine army thy men of war.” — “were thy warriors, for thine army.”

Verse 12. “Tarshish was thy mart for abundance of all kind of wealth; with silver, iron, tin, and lead, they furnished thy warehouses.

13. “Javan, Tubal, and Meshech, were thy dealers; with the persons of men, and vessels of copper, they furnished thy market.

14. “From the house of Togarmah, with horses, horsemen, and mules, they furnished thy repositories.

15. “The men of Dedan were thy carriers; many isles were marts for thy wealth; they brought thee in return thy price, horns, ivory, and ebony.

16. “Syria was thy mart, for thy various works; with emeralds, purple and broidery, and cotton, and coral, and brilliants, they furnished thy warehouses.”

— “thy warehouses,” בעזבונך, three MSS. of Kennicott’s omit the prefixed ב.

17. “Judah and the land of Israel, they were thy dealers; with wheat of Minith, and Panag, and honey, and oil, and balm, they stocked thy market.

18. “Damascus was thy mart, for thy various works, for the abundance of all kind of wealth [which they bought], with wine of Chelbon, and the whitest wool.

19. “And Dan and Javan of Uzal put into thy warehouses wrought iron, cassia, and the reed.

20. “In thy market was Dedan thy dealer, in magnificent cloths for chariots.

21. “Arabia and all the princes of Kedar, they were chapmen of thy wealth; in lambs, and rams, and goats, in these they traded with thee.

22. “The merchants of Sheba and Raamah, they were

thy dealers; with every article of spicery, and every precious stone, and gold, they furnished thy warehouses.

23. "Harah, and Canneh, and Eden, the merchants of Sheba, Assur-Chalmud, were thy dealers.

24. "These were dealers with thee in large robes; in bales of blue cloth (see verse 7) and embroidery; in chests of sumptuous apparel bound with cords, and cedars; in these things they were dealers with thee," or, "in these things was thy trade."

16. "The Syrians," says Michaelis, quoted by Bishop Newcombe, "could buy purple from Tyre, but sell none to Tyre." But this seems a hasty assertion. The shell-fish that yielded the purple dye abounded in different parts of the world: not only on the coast of Phœnicia, but on the Gætulian and Laconian coasts. And why not on the coast of Syria? The Melibœan purple mentioned by Virgil is supposed by Isaac Vossius (on Mela) to have been manufactured in the island of Melibœa at the mouth of the Orontes. And it is very possible that the Tyrians might buy up the purple of other manufactories for the supply of their own market; for they were the brokers of all the world. It appears, indeed, from verse 7, that they bought the purple of the isles of Elisha, that is, of the coasts of the Peloponnesus, for their own use.

22. "The merchants of Sheba," &c. The word רכל signifies either "a merchant who sells the goods of his own country at a foreign market," or "one who buys the goods of one foreign market to sell at another." These merchants of Sheba and Raamah I take to be persons of other countries, who bought up the commodities of Sheba and Raamah, and sold them again at Tyre. This I think appears from the next verse, by which it appears that the inhabitants of Haran, Canneh, and Eden, were "the merchants of Sheba."

Verse 25. "The ships of Tarshish did sing of thee in thy market." For שרותיך, six MSS. of Kennicott's, and three old editions, have שרתך. The ships of Tarshish were thy servants for thy commerce."

Verse 27. "and in all thy company."

—"and *in* all," ובכל, the ב is omitted in eight MSS. and six printed editions, besides Minchath Shai.

Verse 30. "against thee." Rather, "for thee," Bishop Newcombe.

Verse 31. For קרחה, many of the best MSS. and printed editions have קרחה.

Verse 33. "By exporting thy wares beyond sea."

Verse 34. "In the time when thou shalt be broken by the seas — shall fall." "Now thou art broken in the seas, thy merchandise [is sunk] in the deep waters, and all thy company in the midst of thee is fallen." See Bishop Newcombe.

Verse 36. "thou shalt be a terror." Rather, "thou shalt be brought to nothing."

CHAP XXVIII.

Verse 2. "I sit in the seat of God." Rather, "I sit like a God." Literally, "I sit the sitting of God."

Verse 8. וּמַתָּהּ for וּמַתָּהּ, the ה paragogic, and the ת formative of the second person omitted, as is usual with the verbs Lamed ת. See Masclef's Gram. cap. xii. § 2, and cap. xviii. § 3.

Verse 12. "Thou sealest up the sum, full," &c. Σὺ ἀποσφράγισμα ὁμοιωσῶς, LXX. — "Tu signaculum similitudinis, plenus," &c. — "Tu es omnibus numeris absolutum specimen," Castalio. — "Thou art like a signet of curious engraving," Bishop Newcombe, referring in his notes to Jer. xxii. 24, and Haggai ii. 23. I would render the passage thus: "Thou art the seal of exact likeness, full," &c. The word חותם signifies either the engraved seal itself, or the wax or clay with the impression of the seal upon it. The substantive *seal* is used in English with the same ambiguity. It must be observed, however, that the sense of the Hebrew word is still more extensive; it signifies any "engraved gem," whether a seal properly so called, or no. Thus in Jer. xxii. 24, and Haggai ii. 23, it signifies, no seal, but "a gem engraved with the name of a favourite," to be worn upon the finger, or near the heart. See Parkhurst's Lexicon, חתם. In this place the allusion, as appears from the following verse, is to the similitude of God in which Adam was created. So the ancient kings of Tyre, for their power,

wealth, and external grandeur, were images of God, like the engraved resemblance on a seal, or the impression of the seal. It is needless to mention that for תכנית, I read, with the ancients and Houbigant, תכנית.

Verse 13. "carbuncle and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee, in the day that thou wast created."

— "thy tabrets — and thy pipes," תפין — ונקבין. I am persuaded that Grotius has given the true interpretation of these two words, both signifying "pearls" of different sorts. The first תפין, that large sort which were known to the Romans by the very same name "tympana," descriptive of their shape, for they were round on the one side and flat on the other. Vide Plin. נקבין, "pearls of a much smaller size and perfectly round, perforated in order to be strung in rows." Still the construction is embarrassed, as the text now stands. But for מלאכת, the LXX, Syriac, and Arabic, seem to have had מלאות, or מלאות, and to have read, without any stop or pause between the words, מלאות וזכ, מלאות. The word מלאות those ancient interpreters render as a verb, but I take it to be a noun; and placing a colon at the word וברקת, "and carbuncle:" I render what follows thus,

And gold was the *socketting* [*i. e.* setting] of thy unions,

And thy pearl-beads [that are] upon thee, were ready for thee in the day thou wast created.

Verse 14. "Thou art the anointed cherub, that covereth, and I have set thee so." For ונתתך, read, with the LXX, Houbigant, and Bishop Newcombe, נתתך, without the prefixed ו. "I have made thee the anointed overshadowing cherub." Or if for משה we read, with the Vulgate and one MS., מושך, "I have made thee the tall overshadowing cherub." — "Alluditur ad cherubim templi Salomonis, qui erant vastæ molis, et propitiatorium tegebant alis suis." Houbigant, ad locum. Houbigant proposes no emendation of the word משה, which itself, he says, in the Chaldee dialect renders "magnus, eximius." But I find no authority for this assertion.

Verse 15. "Thou wast perfect in thy ways;" *i. e.* the prosperous course of thy fortunes was uninterrupted.

Verse 16. "By the multitude of thy merchandise they have filled the midst of thee with violence." מלֹא is unquestionably a corrupted word. Three MSS., of which two are ancient, have מלאו. The LXX, Syriac, and Arabic, have מלא. Houbigant would read מלא. — Ἀπὸ πλῆθους τῆς ἐμπορίας σου ἐπλησας [or ἐπλήθυνας] τὰ ταμεῖά σου ἀνομίας, LXX. — "In multitudine negotiationis tuæ repleta sunt interiora tua iniquitate," Vulg. And to the same effect Houbigant. But I cannot find a single instance in which the noun תוך, either in the singular or plural, is used for "the inward parts," as denoting "the moral dispositions of the mind in general." Nor can I find that it ever signifies "a storehouse," or "repository." It sometimes denotes "deceit." I imagine that the true reading has been one or the other of these two, either מלאת תוך וחמם, "In the variety of thy commerce thou art filled with deceit and injustice;" or, which I should much prefer, מלא בתוך חמם, "By the variety of thy commerce injustice is brought to the height in the midst of thee."

Verse 17. "thou hast corrupted thy wisdom by reason of thy brightness." Rather, "thy wisdom shall perish together with thy beauty." To this effect Houbigant.

Verse 19. "thou shalt be a terror." Rather, "thou shalt be reduced to nothing."

Verse 23. "shall be judged." For ונפלל, read, with the LXX, Vulgate, Chaldee, Syriac, Arabic, Houbigant, Bishop Newcombe, and one ancient MS., ונפל, "shall fall."

CHAP. XXIX.

Verse 3. "My river is mine own, and I have made it for myself." These words seem to allude to the artificial works, the lake of Mœris, and the canals, which the kings of Egypt had made to regulate the overflowing of the river, or to open communications between the different parts of the country.

Verse 7. "When they took hold of thee by thy hand." For בכף, MS. 1, with many of the best, give בכף; "when they took hold of thee with the hand."

— "to be at a stand." For והעמודת, read, with Houbigant,

Archbishop Secker, and Bishop Newcombe, והמערד, "to totter."

Verse 10. "from the tower of Syene even unto the border of Ethiopia;" or, "from Migdol unto Syene, even unto the border of Ethiopia." Lowth, Houbigant, and Bishop Newcombe.

Verse 18. "yet he had no wages, nor his army, for Tyrus, for the service that he had served against it," That he had no wages, in the strict meaning of these words, is more than is said in the original. — "and he got not wages, for himself and for his army from Tyre according to (*i. e.* in proportion to) the service which he served against it;" *i. e.* he was not adequately paid by the spoil of Tyre for the toil of the siege. The notion that some have entertained that the town surrendered upon terms, seems inconsistent with what is said in chap. xxvi. 7—12.

Verse 20. "I have given him," &c.

"[אשר עבד בה] his due pay [פועליו] for which he served, [נתי לי] I have appointed him [namely] the land of Egypt, [אשר עשו לי] because of that which they had done against me." In the former part of the verse I follow Houbigant, in the latter Bishop Newcombe. If it be said that Bishop Newcombe's interpretation makes אשר equivalent to על אשר, I answer, that in any interpretation of this clause, על before אשר must be understood.

CHAP. XXX.

Verse 3. "the time of the heathen." עת, 'a critical time, a season of extreme danger.' Compare Is. ix. 1, and Ps. ix. 10, and x. 1.

Verse 4. "And the sword shall come — Ethiopia." Rather, "For the sword is going against Egypt, and great consternation shall be in Cush."

— "and they shall take away her multitude." Rather, "and they shall seize her riches."

Verse 7. For ועריו and ונשמו, read ועריה and ונשמה.

Verse 9. "shall messengers go forth from me in ships, to make the careless Ethiopians afraid."

— "in ships," בציים. "Up the Nile to Ethiopia," says

Bishop Newcombe, "it being a more secure way of communicating intelligence in a time of general commotion." But I rather agree with Houbigant, that if by Cush we understand the proper territory of the Cushites in Arabia Petrea, the way for God's messengers to that country was not by water; if we understand by Cush, what the words never meant, Ethiopia to the south of Egypt, the navigation thither up the Nile was against the stream, which was not the way to send a message with dispatch. I am persuaded, therefore, that either the word **בצִי** is corrupt, or that "in ships" is not its meaning. For **בצִי**, I would read **בצִי**: "In that day messengers shall go from me to the Siim (the Ichthyophagi, Bochart, Phal. lib. iv. cap. 29) to alarm the careless Cush." The proper territory of Cush was in Arabia Petrea, on the eastern side of the head of the Arabian Gulf. But the Cushites seem to have spread themselves to the western coast, where they were the neighbours of the Ichthyophagi, if not intermixt with them. Hence a message sent to the Ichthyophagi would soon spread the alarm among the secure Cushites. Compare Lowth upon the passage.

Verse 10. "I will make the multitude of Egypt to cease." Rather, "I will make the bustle of Egypt to cease."—"the bustle," *i. e.* the bustle of trade, commerce, and pleasure.

Verse 15. "the multitude of No." Rather, "Ammon-No."

Verse 18. "the yokes." Rather, "the sceptres."

Verse 20. "in the eleventh year in the first month." It appears from Jer. xxxvii. 5, that, when the Chaldean army had formed the siege of Jerusalem, the Egyptians marched to the relief of the town with so considerable a force, that the Chaldeans were obliged to raise the siege for a time, in order to meet the Egyptians' battle. It is certain that in this engagement the Chaldeans were victorious, because they soon returned to the siege, and met with no more interruption from the Egyptians. It is probable, therefore, that the Egyptians were defeated with great slaughter, and that this is the blow mentioned in the sequel as a breaking of the king of Egypt's arm. This prophecy was probably delivered soon after that defeat of the Egyptians.

Verse 21. “to be healed;” or, “to apply medicines.” Bishop Newcombe.

—“to put a roller.” For לָשׁוּם, read, with the Syriac, Houbigant, and Bishop Newcombe, לֹא שׁוּם, —“a bandage shall not be put upon it.” Bishop Newcombe.

Verse 22. —“the strong, and that which was broken.” No emendation is necessary. God tells the prophet, verse 21, that he has already broken Pharaoh’s arm, alluding to some great blow the Egyptians had already received. In this verse God says further, that this blow has been but the prelude to the approaching ruin of the Egyptian empire. That he is about to break “both Pharaoh’s arms,” in the dual number; not only that which had been once fractured already, but the other, which as yet was sound. —“brachium sanum ut et vulneratum.” Houbigant.

CHAP. XXXI.

Verse 3. “the Assyrian was a cedar in Lebanon.” Meibomius understands the word אֲשׁוּר in this place as an epithet in apposition with the word אֲרֵז, expressing a particular species of the tree. I cannot but wonder that this conceit should meet with the approbation of so great a master in sacred criticism as Bishop Lowth. Nothing can be more natural than that the prophet should warn the Egyptian monarch by the example of the Assyrian empire, which had been destroyed, not above twenty-four years before the delivery of this prophecy, by the very same prince who within twenty years more was to conquer Egypt. The Assyrian empire is exhibited under the image of a majestic cedar of prodigious growth.

Nineveh destroyed by Nebuchadnezzar A. P. J. . . . 4102

This prophecy delivered by Ezekiel, 4126

Egypt subdued by Nebuchadnezzar, 4143

—“with fair branches, and with a shadowing shroud, and of an high stature, and his top was among the thick boughs.” Rather, “fair in shoots, and thick in an overshadowing top, and tall in stem, and his topmost shoot was among the clouds.”

— “thick in an overshadowing top,” חרש מצל. — “nemosus frondibus,” Vulg. — πνευδὸς ἐν ᾗ σκέπη, LXX Alex. This I am satisfied is the true sense. But observe, that to preserve the usual similarity of construction in the different clauses of this passage, the word מצל is not to be understood as the noun צל with the preposition מ prefixed, but as a noun substantive, without any prefix, the accusative after the participle חרש; for thus, in the clause preceding, ענף is the accusative after the participle יפה; and in the clause immediately following, קומה is the accusative after the participle גבה. And these accusatives express the parts of the tree, which are severally subjects concerning which the participles יפה and גבה predicate. So the accusative מצל must express a part of the tree which may be the subject of the predication of the participle חרש. Now מצל being a noun, from the Hiphil participle of the root צל, naturally signifies “the instrument of shade,” or that part of the tree which casts the shade, namely, its top: I render it, therefore, “an overshadowing top.” And of this overshadowing top, the participle חרש predicates that it is “thick,” or “thick-intwined.” For the verb חרש in the Chaldee dialect renders, according to Castellus, “implicatus, intricatus, condensatus est, more sylvæ.” Whence, by the way, I am persuaded that חרש as a noun in Hebrew may signify “a wood,” or “thicket,” notwithstanding that Mr. Parkhurst doubts this use of it. That learned orientalist would render the phrase חרש מצל in this place “still with shade.” But, besides that this exposition destroys much of the elegance of the passage, by making this clause differ in construction from the next preceding and the next following, the tranquillity of the shelter afforded by the tree is a circumstance so ill-suited to the subject, that it was rather to be kept out of sight. Mr. Julius Bate renders חרש in this passage “artificially or beautifully formed.” But I cannot think that a Hebrew poet would express the wild beauty of nature, in the vegetable kingdom, in words properly descriptive of the study of art.

- 4 The waters nourished it; the deep reared it,
 Leading its streams around [every] plantation,
 And sending its water-pipes to all the trees of the field.

במטעה, “a plantation;” *i. e.* any or every plantation.

— “its water-pipes,” תעלתיה. These water-pipes of the deep can be nothing but the narrow passages in the earth, through which the waters of the abyss are raised to the surface of the globe for the formation of springs and rivers; what Hutchinson and his followers understand by the “windows of heaven” in Moses’s account of the deluge. Such passages certainly exist, although in my judgment they are not what Moses meant to express by that name.

- 5 Thus his stem grew tall above all the trees of the field,
And his waving boughs increased in thickness, and his young twigs
in length, &c.

Verse 7. “all great nations.” For כל, read, with the Vulgate, Houbigant, and Bishop Newcombe, קהל, “an assembly of great nations.”

Verse 10. For גבהת בקימה, I would read גבה את קימתו or perhaps גבה בקימתו.

Inasmuch as he was tall in stem [or proud of his height],
And sent up his topmost shoot among the very clouds, &c.

Verse 11. For אל, read, with many of the best MSS., Houbigant, and Bishop Newcombe, איל; also for עשו and ברשעו, read, with MS. 1, and many others, Houbigant, and Bishop Newcombe, עשה and כרשעו. And with כרשעו let this verse end, and with the following word begin the next.

- 11 Therefore I delivered him into the hand of a mighty one of the nations;

He shall surely deal with him according to his wickedness.

- 12 I have driven him out, and strangers, the violent of the nations,
shall cut him down.

To the same effect nearly Houbigant.

Verse 14. “among the thick boughs.” Rather, “among the clouds.”

— “neither their trees stand up in their height, all that drink water.” Rather,

Nor any that drink water rest themselves against them for their height.

— “Nec ad eam dum excelsa est applicent sese quæcunque aquam ebibunt.” Houbigant.

— “that drink water,” a poetical periphrasis for tree, says Bishop Newcombe.

Verse 15. כסיתי, MS. 1, with many others. ואקדיר, many MSS. With these emendations, punctuate thus:

כה אמר אדני יהוה
ביום רדתו שאלה האבלתי
כסיתי עליו את תהום
ומנע נהרותיה ויכלאו מים רבים
ואקדיר עליו לבנון וכלעצי השדה
עליו עלפה

Thus saith the Lord Jehovah :

In the day when he went down to the grave, I caused a mourning :

I closed the deep over him,

And I restrained its streams, and the great waters were imprisoned ;

And I caused Lebanon, and all the trees of the field, to grieve for him ;

For him there was a drooping.

— “its streams,” the rivers which have their origin from the abyss.

— “the great waters were imprisoned.” They were locked up in the central caverns, and not suffered to rise through the crannies of the solid mass for the usual supply of springs.

Verse 16. “shall be comforted.” — “were comforted.” This was their comfort, that, although they went down to the grave, the Assyrian went down with them.

Verse 17. “and they that were his arm.” Bishop Newcombe, “his seed.” זרעו. I agree with Houbigant, that this noun must be a corruption of some verb; perhaps ורגו (though Houbigant proposes ונועו). — “and all they among the nations who dwelt under his shade, were thrown into confusion.”

Verse 18. “To whom art thou thus like?” “To whom art thou so exactly like?”

— “this is Pharaoh.” Mutato nomine de te fabula narratur.

CHAP. XXXII.

Verse 2. “and thou camest forth with thy rivers,” &c. — “when thou thrustest thyself up in the rivers, then thou troublest the waters with thy feet, and makest foul their

streams.” — “when thou thrustest thyself up.” ותנה. The verb expresses the sudden force with which the monster thrust his head above the waters. See Parkhurst’s *Lexicon*, and Bishop Newcombe’s note.

Verse 3. “and they shall bring thee up.” The Vulgate and LXX give the verb in the first person singular. But perhaps no alteration is necessary. See the Syriac.

Verse 5. “and fill the valleys with thy height.” רמותך. — “projectu tuo, *i. e.* projecto tuo cadavere.” — “with thy outcast carcase.” So R. Salamo, Capellus, and Moerlius, quoted by Bishop Newcombe, who nevertheless retains the public translation.

Verse 6. For מדרך, read, with Houbigant, מדרך, צפתך, with a comma between the two words.

And I will soak the earth with thy blood,
Thy gore shall be upon the mountains.

Verse 9. “when I shall bring thy destruction among the nations.” Rather, “when I shall carry the ruins of thee among nations.” שברך. Houbigant, upon the authority, as he persuades himself, of the LXX, would read שבותך. But the Greek word *αἰχμαλωσίαν* expresses the thing meant by the Hebrew שברך, though not under the same image. The Hebrew word describes the Egyptians carried forcibly into captivity, or scattered by a voluntary flight into distant regions, after the conquest of their country, under the image of the disjointed fragments of a demolished building. The English word *ruins* in the plural gives the very same idea.

Verse 14. “Then I will make their waters deep.” Rather, “Then I will cause their waters to subside;” *i. e.* the swoln troubled waters of the rivers shall resume their natural state, and run between their banks clear and smooth as oil. Compare the Vulgate and LXX; and see the root in שקע in Mr. Parkhurst, and Mr. Julius Bate.

Verse 16. “lamentation.” See Lowth, *Prælect.* xxiii. “This is the lamentation,” *i. e.* this is the subject of the lamentation; for there is nothing of lamentation in the strain.

Verses 18—21. The translation of the LXX suggests certain transpositions and other easy emendations of these

four verses, which greatly add to the perspicuity and heighten the elegance of the passage.

MASORETIC TEXT.

- 18 בן אדם נחה על המון מצרים
והורדהו אותה ובנות גוים אדירים
אל ארץ תחתיות את יורדי בור ;
19 ממי נעמת רדה והשכבה את ערלים ;
20 בתוך חללי חרב יפלו חרב נתנה
משכו אותה וכל המונה ;
21 ידברו לו אלי גבורים מתוך שאול
את עזרי ירדו
שכבו הערלים חללי חרב :

AMENDED TEXT.

- 18 בן אדם נחה על המון מצרים
והרדהו אותה ובנותיה גוים אדירים
אל ארץ תחתית את יורדי בור ;
19 בתוך חללי חרב יפלו לחרב נתנה
משכו אותה וכל המונה ;
20 את עזריה ירדו שכבו
הערלים חללי חרב ;
21 וידברו אליך גברים מתוך שאול
ממי נעמת רדה והשכבה את ערלים

- 18 Son of man, wail over the multitude of Egypt,
For mighty nations have cast down her and her daughters
Unto the nether parts of the earth, among them that go down to
the pit.
19 Amidst the slain by the sword they shall fall ; to the sword she is
destined.
Drag her away and all her multitude.
20 With her helpers they shall go down ; they shall lie down
Uncircumcised, slain by the sword.
21 And mighty ones from the midst of hell shall speak to thee ;
Than whom art thou more lovely ? Come down ; and lay thee
down with the uncircumcised.

Of the above emendations, some are supported by the authority of MSS.; namely, תחתית, אדירים, המונה.

Verse 22. For סביבותי קברתי, I would read, as in verse 24, סביבות נברתה.

There is Assyria and all her company, around her sepulchre.

Verse 23. For אשר נתנו, I would read נתנה; and for חתית, towards the end of the verse, with one MSS., the LXX, Houbigant, and Bishop Newcombe, חתיתם.

Assyria made her graves in the sides of the pit,
And her company is around her own grave,
All of them slain, fallen by the sword,
Who spread their terror over the land of the living.

Verse 25. For סביבותי, read סביבות, as above. — “with all her multitude around her grave.” All that follows of this verse is a repetition, with some very immaterial variations, of the latter part of the preceding. The LXX omit the whole of this verse, except the two first words, which they join to the preceding verse.

Verse 26. סביבות קברתה, as before.

Verse 27. “And they shall not lie.” Rather, “But they are not laid down”—. The Scythian invaders of Asia, in the time of Cyaxares, who are the persons here meant, were not slain in battle, but their chiefs were massacred by Cyaxares and his nobles at a banquet. To this the Prophet alludes. The omission of the negative לא, proposed by Capellus, and adopted by Houbigant and Bishop Newcombe, is very injudicious.

—“that are fallen of the uncircumcised.” For מערלים, read, with the LXX, Houbigant, Dathius, and Bishop Newcombe, מעולם; —“the apostates of old.” See Gen. vi. 4.

—“: and they have laid”—. Read “, and have laid”—. The subjects of this proposition are the mighty, the apostates of old time, who went down into hell with their accoutrements of war, not those of whom it is denied that they are laid down with these mighty ones. The pronoun “which,” therefore, rehearsing these mighty ones, the apostates of old, is the nominative to the verb “have laid,” and the conjunction copulative renders the use of another pronoun unnecessary.

—“but their iniquities shall be upon their bones, though

they were the terror"—. I know not what it is to lay a man's iniquities upon the bones of his dead body rotting in the grave. I am inclined to think, with Houbigant, that the word ענות is a corruption of some word parallel to חרבותם in the preceding line. The true word may have been מנותם.—"and their shields are lying upon their skeletons, for they were the terror"—. Houbigant would read ענותם, which he renders by 'their bows.' But I cannot find that either the Arabic عونا, or the Hebrew חוג, ever signifies 'a bow.'

—"the terror of the mighty in the land of the living." I am not quite satisfied about the construction of this clause. To carry the sense which the translations put upon it, the verb substantive being understood, the pronoun rehearsing the persons intended, as the subject of that verb, I apprehend should be expressed. Thus, כי חתית גבורים חמה בארץ חיים. But even with this emendation, how were the persons meant the terror of the גבורים? They are described as themselves the גבורים in the former part of the verse. I am much inclined to read כי חתית גבורתם בארץ חיים; "For their might had been a terror in the land of the living." The Syriac translation is to the same effect, and gives some support to the conjecture.

Verse 31. For אותם, MS. 1, with many others, has אתם; but the received reading seems the best. אותם is the common object of the verbs יראה and נחם.

Them shall Pharaoh see,

And [he] shall afford [them] comfort for all the multitude slain by the sword,

Pharaoh and all his army, saith the Lord Jehovah.

Verse 32. חתתי, MS. 1, with many others, and the Masora, Vulgate, and Houbigant. חמונו, some MSS., the Vulgate, LXX, Chaldee, Syriac, Arabic, and Bishop Newcombe.

CHAP. XXXIII.

Verse 12. "neither shall the righteous," &c. There cannot be a doubt that for וצדיק, the true reading must be וצדקת הצדיק.—"and as for the righteousness of the righteous, he shall not be able to live for it, in the day that he sinneth." Compare Houbigant.

Verse 13. For צדקתו, in the second place, read, with several MSS., Houbigant, and Bishop Newcombe, צדקתי.

Verse 14. חיה, MS. 1, with many others, Houbigant, and Bishop Newcombe; and so again in v. 16.

Verse 16. חטאתי, several MSS., Masora, and Houbigant. But the true reading would be חטאותי.

Verse 18. For בהם, read, with Houbigant, בו.

Verse 22. “until he came.” Rather, “against he came” —.

Verse 25. “Ye eat with the blood” — “Contrary to the law, Deut. xii. 16,” says Bishop Newcombe. But rather, “Ye eat over the blood,” or “hard by the blood,” contrary to the law, Levit. xix. 26. The law of abstinence from blood in food, to which Deut. xii. 16. refers, is always delivered in these terms, לא תאכלו הדם; or כל דם לא תאכלו. Whereas the law, Levit. xix. 26, is in these terms, לא תאכלו על הדם, and is one of the laws against sorcery and necromancy. It forbids the practice of eating over or near the blood of animals sacrificed in the celebration of magical rites, particularly the rites of evocation. This is clearly proved by Dr. Spencer, De Leg. Hebr. lib. ii. c. 11. This text charges the Israelites with the breach of that prohibition, as appears both by the context, and by the correspondence between the terms of the Prophet’s accusation and the terms of that prohibitory law. It is strange that any one attending to the terms of the accusation should not recollect the law, Levit. xix. 26, with Dr. Spencer’s incontrovertible exposition of it, or recollecting the law and the comment of its expounder, and attending to the other heads of the Prophet’s complaint against his countrymen, should imagine that this charge could refer to any thing but a violation of this particular necromantic law.

Verse 26. “Ye stand upon your sword;” i.e. ye stand leaning upon your drawn swords. The posture of necromancers, waiting the event of their rites, with their swords drawn to keep the infernal spectres at a distance.

Αὐτὰρ ἐγὼ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
 “Ἥμην, οὐδ’ ἔλῳν νεκύων ἀμενηνὰ κάρηνα
 Αἵματος ἄσπον ἵμεν πρὶν Τειρεσίαο πυθέσθαι.

Ulysses in Necromantia.

"Ημεθ' ἐγὼ μὲν ἀνευθεν ἐφ' αἵματι φάσγανον ἴσχων.

Ibid.

Ἀλλ' ἀποχάζεο βόθρου, ἀπισχε δὲ φάσγανον ὀξὺ,
Αἵματος ὄφρα πῖω, καὶ τοι νημερτέα εἶπω.

Teiresias ad Ulyssem, *ibid.*

See more to the same purpose in Dr. Spencer.

Verse 27. "the wastes." Rather, "the ruins;" and so above in verse 24: for the ruins of demolished towns are meant.

Verse 31. "for with their mouth they show much love." The margin, "they make loves, or jests." But עֲנִיבִים cannot signify either "loves" or "jest." It may signify "lovers" or "admirers," for the root עֲנִיב signifies in the Hebrew language "to be deeply in love;" in the Arabic, "to be struck with admiration." —"although with their mouths they counterfeit lovers, or admirers," *i. e.* although in words they affect the extravagance of admiration "[of the Prophet's discourses], their heart is going after their gain."

Verse 32. "lo, thou art unto them as a very lovely song"—a paronomasia on the word עֲנִיבִים, which in the former verse signifies "lovers," in this place "a musical instrument composed of a system of pipes." —"lo, thou art unto them as a song for the pipes."

CHAP. XXXIV.

Verse 2. "against the shepherds." God's flock is the congregation of the faithful considered in its relation to God, and as separated from the wicked world. The shepherds of this flock, therefore, are not secular princes, but ecclesiastical rulers; the prophets and priests under the law, bishops and presbyters under the Gospel.

—"say unto them, Thus saith the Lord God unto the shepherds"—The natural rendering of the Hebrew words is this:—"say unto them, unto the prophets, Thus saith the Lord Jehovah"—But for לְרֹעִים, Houbigant and Bishop Newcombe would read הָרֹעִים, "O ye shepherds," upon the authority, indeed, of the Syriac, but without any necessity.

Verse 11. "Behold, I, even I will." Rather, "Behold, here am I: I will"—The expression here, and again in

verse 20, describes the intimate communion between the holy Church and Christ its Head, under the image of a personal presence of Jehovah among his people, in the character and office of a Shepherd of the flock.

Verse 12. אתהם. "Arabismus, pro אתם." Houbigant.

Verse 13. "from the people." Rather, "from the peoples." והביתים, or והביתים, several MSS.

Verse 16. "but I will destroy"—. For אשמך, read, with the LXX, Vulgate, Arabic, Syriac, Houbigant, Dathius, and Bishop Newcombe, אשמך; —"and I will take good care of," or, "and I will heedfully look to"—. See Buxtorf's objections to this emendation answered in Houbigant's note upon the passage.

Verse 17. "the rams and the he-goats." These represent the refractory ones of the flock, who, elated with an opinion of their own sufficiency, despise the authority of their ecclesiastical rulers and teachers; and both in opinion and modes of worship, "go a-whoring after their own inventions," form separate congregations, and take upon themselves to be teachers of the Word, and dispensers of the sacraments. Such irregularities prevailed in some degree under the law, as well as in later times.

Verse 18. "the deep waters." Rather, "waters from the shallows." See the root שקע in Mr. Parkhurst, and Mr. Julius Bate.

Verse 20. "Behold, I, even I will"—. Rather, as above, verse 11; —"Behold, here am I: I will"—.

Verse 23. "one shepherd." Rather, "a single shepherd," in opposition both to many shepherds at one time, and a succession of shepherds in different times.

Verse 25. ביערים, the Masora and Houbigant.

Verse 26. "And I will set them, and the places round about my hill a blessing." For ונתתי, read, with Houbigant, ונחתי; "And I will lead them, and around my hill shall be blessing."

Verse 29. "a plant of renown." For לשם, the copies of the LXX certainly gave שלם; —"a plantation of peace." Houbigant, Dathius, and Bishop Newcombe, follow this reading.

CHAP. XXXV.

Verse 3. “most desolate.” Rather, “a desolation and an astonishment,” Bishop Newcombe.

Verse 5. “the time — the time.” Rather, “the critical season — the critical season.”

Verse 6. “I will prepare thee unto blood.” Rather, “I have destined thee to blood,” Houbigant. Or, “in blood will I deal with thee.” Capellus, and Bishop Newcombe.

— “sith thou hast not hated blood, even blood shall pursue thee.” The words, I think, might be thus rendered: — “surely thou shalt loath blood, and still blood shall pursue thee.”

Verse 7. — “most desolate.” For ושממה, read with seven of Kennicott’s MSS., Houbigant, and Bishop Newcombe, ומושמה; — “a desolation and an astonishment.”

Verse 9. “shall not return.” Rather, “shall not be inhabited.” LXX, Vulgate, Chaldee, Syriac, Arabic, Houbigant, Dathius, and Bishop Newcombe. תשבנה, MS. 1, with 25 others. 4 others, תושבנה, which is the best reading.

Verse 10. “whereas the Lord was there.” For שם היה, Houbigant would read שמה; — “for Jehovah hath made it desolate.” The conjecture is plausible.

Verse 11. For ועשיתי כאפך, I would read יעשיתך כאפך, which evidently was the reading of the LXX, Syriac, and Arabic. For עשיתה משנאתך, MS. 1, with many others, gives עשית משנאתך. Observe that the order of construction is this, אשר עשית בם משנאתך.

Therefore, as I live, saith the Lord Jehovah,
I in return will deal with thee according to thine anger and thy envy.
With which thou dealest with them from motives of hatred,
And will be known unto them in that I judge thee.

Verse 12. “and all Idumæa, even all of it.” Rather, “and all Edom shall be consumed,” Houbigant.

CHAP. XXXVI.

Verse 2. “even the ancient high places.” The verb היתה is singular. Therefore במוות, which is its nominative, cannot

be a plural, though taken for such by all the ancient interpreters. But the singular **במות** is masculine, and the verb **היתה** is feminine. The one or the other must be corrupt. I would either for **במות**, read **במת** (the construct form of **במה** before **עולם**), or, for **היתה**, I would read **היה**, or perhaps **יהיה**, —“even the consecrated-place of ancient time;” or, “even the ancient hill.” The sense is either way the same, for the ancient hill is the mountain on which the Temple stood.

Verse 3. **יען וביען**, five MSS., and two more originally. —“because they have made you desolate, and swallowed you up on every side;” literally, “because, even because you are made desolate, and swallowed up on every side.” The verbs **שמות** and **שאף** are passive. Houbigant.

—“the residue of the heathen;” *i. e.* those that remained in the neighbouring countries, after the desolation of the Babylonian conquest. Judæa is described as so totally depopulated as to be exposed to the incursions of the neighbouring heathen nations, themselves reduced.

—“and ye are taken up in the lips of the talkers — people.” **לשן**, as a verb, sometimes signifies “to accuse,” or “to slander.” Hence, as a substantive, it may signify accusation, abuse, slander, and the object of abuse and slander, a person become a by-word. For **שפת** therefore, I would read **שפה** (the noun in the absolute instead of the construct state); and I would render thus,

And ye are uppermost in every one's mouth [literally, upon the lip],
A by-word and reproach of the people [or rather, of the peoples];

The LXX, Syriac, and Arabic, seem to have found **עמים** in the plural.

Verse 5. **בלה**, MS. 1, with 6 others, and two old editions, Houbigant, and Bishop Newcombe.

—“into their possession.” Rather, “to themselves for a possession.”

—“to cast it out for a prey.” Rather, “inasmuch as it is a thing thrown away for a prey.” **מגרשה**, “*res projecta et derelicta*.”

Verse 11. **ופרו ורבו**, seven MSS. —“and they shall be fruitful, and multiply.”

Verse 14. **תשכלי**, 12 MSS. (of which two are ancient),

and the Complutens. and older editions, with which the Masora also agrees.

Verse 15. “the people.” —“the peoples.”

תשכלי, two MSS., two more in the margin, Masora, Houbigant, and Bishop Newcombe; —“neither shalt thou make thy nation childless.”

Verse 20. ויבאו, some MSS., Houbigant, Dathius, and Bishop Newcombe.

Verse 23. לעיניהם, MS. 1, with 154 others, and the best editions.

Verse 33. “I will also cause you to dwell in the cities.” Rather, “I will also cause the cities to be inhabited.”

37 Thus saith the Lord Jehovah, This yet [shall be],

I will be sought of the house of Israel to be their benefactor, &c.

—“to be their benefactor.” לעשות להם, “to do for them,” i. e. to exert my power on their behalf, to protect them, and provide for them.

CHAP. XXXVII.

Verse 1. “and carried me out in the spirit of the Lord,” ויוציאני ברוח יהוה. ויוציאני is not the genitive after רוח, but the nominative of the masculine verb יוציא. See the LXX, Syriac, and Bishop Newcombe. —“and Jehovah brought me forth in the spirit.”

Verse 16. חבריו in both places many MSS.

Verse 19. אליהם, many MSS. and editions. חבריו, many MSS. ועשיתי, many MSS. and editions.

—“in mine hand.” One ancient MS. gives בידו; another of inferior note, בידו; Vulgate, “in manu ejus;” קֶדֶר (or עֶדֶר קֶדֶר) χειρὸς Ἰουδα, LXX, Arabic.

Verse 23. “out of all their dwelling places.” Read, with the LXX, Houbigant, and Bishop Newcombe, משובותיהם. See the varieties of the MSS., and compare Jer. ii. 19, and iii. 22. —“from all their backslidings.”

Verse 26. “and I will place them.” For ונתתי, read, with Houbigant, ונחתם; —“and I will conduct them.”

CHAP. XXXVIII.

Verses 2, 4. “the chief prince of Meshech and Tubal.”

Rather, "the prince of Rhos, Meshech, and Tubal," Houbigant and Bishop Newcombe.

Verse 4. "And I will turn thee back." Rather, "And I will mislead thee;" or, more paraphrastically, "I will infatuate thy counsels." God says he will mislead Gog, as he often by the measures of his providence misleads the wicked to their ruin. The expedition of Gog against the people of God, which terminated fatally to himself, is chiefly described in the following chapter, as one of those measures of providence by which wicked nations are made the instruments of vengeance on themselves.

—"hooks." Rather, "curbs."

—"clothed with all sorts of armour." Rather, "clad in complete armour." —"cataphractus," Houbigant.

Verse 5. "and Libya are with them." For אֶת־לִיבָיָהּ, I would read אֶת־ךָ, "and Libya are with thee."

Verse 8. "thou shalt be visited;" or, "thou shalt be mustered."

—"into the land — people;" literally, "into the land of restorations from devastation, of gatherings out of many peoples."

—"but it is brought forth out of the nations." For וְהָיָה, MS. 1, with three others, has וְהָיָה, distinctly rehearsing יִשְׂרָאֵל; "but he is brought forth out of the peoples." But this reading requires the masculine form of the verb, הוֹצֵאתָ, not הוֹצֵאתָּ.

Verse 9. "Thou shalt ascend, &c. — land."

And thou shalt come up like a storm, thou shalt come like a cloud;
To cover the land thou shalt be,
Thou, &c.

Verse 11. "safely, all of them dwelling." Rather, "securely: all of them are dwelling," &c.

Verse 13. "the young lions." Rather, "the villages." The LXX, Syriac, Houbigant, and Bishop Newcombe.

Verse 14. "shalt thou not know it?" For תָּדַע, the LXX unquestionably read תָּדַע; and this reading is in some degree confirmed by MS. 112, which gives תָּדַע. Houbigant, Dathius, and Bishop Newcombe, judiciously adopt it. —"shalt thou not rise up?"

Verse 16. "as a cloud to cover the land, it shall be in the latter days." Rather, "as a cloud; to cover the land thou shalt be in the latter days." See verse 9.

Verse 17. "Art thou he—?" Rather, "Verily thou art he—."

— "of whom I have spoken in old time by my servants the prophets." Not by name, but under the general description of the enemy, strangers, the violent, whose city should be destroyed. See Isaiah, chap. xxiv, and the sequel.

Verse 20. "the steep places." Rather, "the terraces."

CHAP. XXXIX.

Verse 2. "And I will turn thee back." Rather, "And I will mislead thee," as before, chap. xxxviii. 2. Gog was not to be turned back; his whole force was to be cut to pieces upon the mountains of Israel. See verse 4. Many of the best MSS. give the verb exactly in the same form as in the preceding chapter, verse 2, ושובבתך.

— "and leave but the sixth part of thee." וששאתיך. καὶ καθοδηγήσω σε, LXX. But the Vulgate, "et educam te," as if he read here, as in chap. xxxviii. 2, והוצאתיך, "and I will bring thee forth."

Verse 4. עמים רבים. Twenty-five MSS., with the Syriac. — "the many peoples that are with thee."

Verse 9. "set on fire and burn the weapons, both the shields and the bucklers — and they shall burn them with fire." Rather, "set fire to, and make a crackling blaze with the armour, with the shields and with the bucklers, with the bows and with the arrows, and with the handstaves and with the spears; and they shall burn them with fire seven years." Bishop Newcombe very justly observes, that בער, with ב prefixed to the following noun, sometimes renders "set fire to." See Isaiah xliii. 2. For וצנה and ומוג, we certainly should read ובענה and ומוג; accordingly, one MS. gives ובענה. But as מוג is the first word, in an enumeration of the particulars contained under the general word נשק, the prefixed ו were better absent.

Verse 11. "and it shall stop the noses of the passengers." Rather, "and that valley shall stop the passengers." "Fræ-

num injiciet transeuntibus." See Cocceius and Parkhurst. Travellers, when they arrive at that valley, shall be stopped by the obstruction of the carcases, and the intolerable stench.

Verse 13. "and it shall be to them a renown, the day that I shall be glorified." Rather, "and the day in which I shall be glorified shall be memorable among them."

Verse 14. The passage seems to mention two sets of persons appointed for the business of removing the nuisance. The first called עברים, who were to travel over the country to observe where the nuisance prevailed, and superintend the interment. Another called מקברים, who were to inter the bodies under the directions of the former set. The first might be called inspectors. This verse might be thus divided :

ואנשי תמיד יבדילו עברים בארץ מקברים את העברים
את הנותרים על פני הארץ לטהרה מקצה שבועה חדשים יחקרו :
"And they select men whose constant business it shall be, inspectors of the land ; inspectors with grave-diggers : The bodies that remain upon the surface of the land, in order to cleanse it ; to the end of seven months they shall explore." The search for the dead was to be continued to the very end of seven months, that the land might be perfectly purified.

Verse 15. "the passengers — the buriers." — "the inspectors — the grave-diggers." — "a man's bone." Rather, "a man's skeleton."

Verse 16. "And also the name of the city shall be Hamonah." Rather, "And there also shall the city of Hamonah be;" i.e. according to the Chaldee paraphrast, "Ibi quoque occisi projicientur excelsæ civitatis, cujus turmæ multæ sunt." Hamonah, it should seem, is some city of the enemy sacked by the Israelites after the overthrow of Gog ; but what city this may be I know not.

Verse 20. "and chariots." Rather, "and their riders." Bishop Newcombe, with LXX, Vulgate, Syriac, Capellus, Houbigant, and Dathius.

Verses 26, 27. "After that they have borne," &c. Rather, "And they shall forget⁶ their shame, and all their trespasses,

⁶ So Houbigant and Bishop Newcombe.

whereby they have trespassed against me, while they dwell in security in their own land, and none maketh them afraid :

27. "When I bring them back from the peoples. For I will gather them out of the enemies' lands, and I will be sanctified by means of them (or by their example, *i. e.* by the instance of my providence exhibited in their various fortunes) in the sight of many nations."

CHAP. XLIII.

Verse 3. "even according to the vision that I saw, when I came." MS. 1, with three others, omits כְּמֵרָאָה אֲשֶׁר רָאִיתִי, and for בְּבֹאִי, two MS., with the Vulgate, give בְּבֹאוֹ. Read, therefore, from the beginning of the verse, thus: וְהִמְרָאָה וְהִמְרָאָה אֲשֶׁר רָאִיתִי בְּבֹאוֹ — "And the appearance was according to the appearance that I saw when he came." See chap. viii. ix. and x. See also St. Jerome on this passage.

CHAP. XLIV.

Verse 5. "and mark well the entering in of the house, with every going forth of the sanctuary." Rather, "and take good notice at the entry of the house of all that come forth from the sanctuary." See Houbigant.

Verse 7. "and they have broken—" וַתִּפְּרוּ LXX, Arabic, Syriac, Vulgate, Houbigant, and Bishop Newcombe. —"and ye have broken."

Verse 8. "but ye have set keepers of my charge in my sanctuary for yourselves." The words in the original are very obscure. The sense they will best bear is this: —"but ye have appointed [persons] for attendants upon my rites in my sanctuary after your own pleasure." If this be the sense of the words, the people are charged with appointing priests of the temple of their own choice, in prejudice of the privileges of Aaron's family; and this seems very consistent with the seventh verse. But when did this abuse prevail?

Houbigant would insert the word וַתְּשִׁימוּן after הַשְּׁמֶרֶת, and place לְשִׁמְרָתִי between בְּמִקְדָּשִׁי and לָכֵן; and his version is this: "et eos qui ministrant in sanctuario meo facitis ministros vestros." The Syriac version is to the same effect. In this sense of the passage (which Bishop Newcombe adopts), the

accusation seems to be, that the people employed the priests of the temple in the performance of their own idolatrous rites.

Verses 10—16. The priesthood limited to the line of Zadok. The rest of Aaron's family degraded for apostasy.

Verse 23. ויריעים. MS. 1, with many others.

Verses 27, 28. "his sin-offering, saith the Lord God. And it shall be unto them for an inheritance — their possession." Read,

חטאתו: לא היתה להם נחלה—אחותם—נאם אדני יהוה
— "his sin-offering. They shall have no inheritance —
their possession, saith the Lord Jehovah."

CHAP. XLV.

Verse 5. "for themselves for a possession for twenty chambers." — αὐτοῖς εἰς κατάσχεσιν πόλεις τοῦ κατοικεῖν, LXX. I would read, לשבת להם לעיריהם — — "for a possession, for cities for them to dwell in."

Verses 7, 8. For לארץ יהיה קדימה: לארץ יהיה, read קדימה: לארץ יהיה

7. "And for the prince on this side and on that of the sacred precincts and the territory of the city, in front of the sacred precincts and the territory of the city, on the western edge westward, and on the eastern edge eastward, and in length corresponding with each of the portions, from the western border to the inland eastern border, 8. Shall be to him for a possession," &c.

The description of the prince's portion is very obscure, both here and in chap. xlviii. But it seems to me that his territory was a narrow slip round all the four sides of the square area of 25,000 cubits. Whether it made a part of that area, or was an addition to it, seems doubtful. But I incline to the latter opinion.

Verse 13. For יששיתם, read, with LXX, Vulgate, and Bishop Newcombe, יששית.

Verse 14. "Concerning," &c. This verse is very obscure. Houbigant's translation renders the Hebrew words, as they now stand, very exactly. But then it implies that the *cor* contained ten homers, or between seven and eight hundred gallons. "Hoc autem de oleo erit statutum munus; pro

batho olei, decima pars bathi; pro coro decem bathi, sive chomer; nam decem bathi sunt chomer." Houbigant. The Chaldee and the Syriac make the proportion of the offering one part only in 100. I have sometimes suspected that the four words הבת השמן מעשר הבת, have crept into the text from marginal notes, and these being expunged, the rest of the verse might run thus: וחק השמן מן הכר עשרת בתים עמר כי עשרית הבת העמר.

"And the rule of the oil [is this]: Out of the cor, which is ten baths, a gomer; for the gomer is the tenth part of the bath." See Exod. xvi. 36.

CHAP. XLVI.

Verse 6. — תמים MS. 1, with many others. Again, תמימים, many MSS.

Verse 9. At the end of the verse, יצא, many MSS. And in like manner at the end of verse 10.

Verse 17. For נחלתו בני, read, with Houbigant and Archbishop Secker, נחלת בני. — "but the inheritance of his sons shall be their own;" i. e. it shall continue their own after the jubilee.

Verse 22. "courts joined." Rather, "smoky courts," unless the true reading be, as Houbigant conjectures, קטנות, — "small courts;" which I think very probable.

Verse 23. "row — rows." — "a story — stories."

CHAP. XLVII.

Verse 2. In this verse I would omit the third דרך.

Verse 4. "and brought me through." Some MSS. add במים, "through the waters."

Verse 10. For דוגים, several MSS. have דיגים. For יהי ולמינה, read, with Bishop Newcombe, יהי למינה.

Verse 11. בצאתי, MS. 1, and many others. לא, MS. 1, and many others.

Verse 12. ויהי, many MSS.

Verse 13. For גה, read, with some MSS., זה.

Verse 17. "and the north northward." — "and Ziphron northward." Bishop Newcombe.

Verses 17, 18, 19. For וזאת, read, with some MSS., Houbigant, and Bishop Newcombe, זאת.

CHAP. XLVIII.

Verse 1. "for these are his sides, east and west."

הים יהיו לו פאת קדים הים, I would read, as in the following verses, מפאת קדימה ועד פאת ימה, "from the west side to the east side."

Verse 11. המקדשים. LXX, Syriac, and Bishop Newcombe.

Verse 16. The third חמש omitted in MS. 1, and many others.

Verse 19. יעבדהו. MS. 1, with many others.

Verse 22. For בתוך אשר, read, with Houbigant and Bishop Newcombe, אשר בתוך.

H O S E A ⁷.

HOSEA began to prophesy so early as in the days of the great-grandson of Jehu, Jeroboam, the second of that name, king of Israel; and he continued in the prophetic office in the successive reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Since he prophesied not before the days of Uzziah king of Judah, it must have been in the latter part of Jeroboam's reign, that the word of the Lord first came to him. For Jeroboam reigned in Israel forty-one years in all⁸; and the accession of Uzziah king of Judah was in the twenty-seventh year of Jeroboam⁹. We must look, therefore, for the commencement of Hosea's ministry within the last fourteen years of Jeroboam; and it cannot reasonably be supposed to have been earlier than a year or two before that monarch's death. For the interval from Jeroboam's

⁷ The following translation, with the critical and explanatory notes, was first published in 1801.

⁸ 2 Kings xiv. 23.

⁹ 2 Kings xv. 1.

death to the commencement of the reign of Hezekiah in Judah, upon the most probable supputation of the corresponding reigns in the two kingdoms of Judah and Israel, seems to have been no less than sixty-eight years¹. If we increase the interval by the last year only of Jeroboam's reign, and the first of Hezekiah's, (in the days of both which kings he prophesied,) we shall make a space of no less than seventy years for the whole duration of Hosea's ministry. And since he was of age to choose a wife for himself, and to marry, when he first entered upon it, he must have lived to extreme old age. He must have attained his hundredth year at least, if he saw the accomplishment of the judgment he had been employed to denounce against the kingdom of Israel. But it is probable that he was removed before that event took place: for in all his prophecies the kingdom of Samaria is mentioned as sentenced indeed to excision, but as yet subsisting, at the time when they were delivered.

Inasmuch as he reckons the time of his ministry by the succession of the kings of Judah, the learned have been induced to believe that he himself belonged to that kingdom. However that may be, for we have no direct information of history upon the subject, it appears, that, whether from the mere impulse of the Divine Spirit, or from family connexions and attachments, he took a particular interest in the fortunes of the sister kingdom. For he describes, with much more exactness than any other prophet, the distinct destinies of the two great branches of the chosen people, the different judgments impending on them, and the different manner of their final restoration; and he is particularly pathetic in the exhortations he addresses to the ten tribes. It is a great mistake, however, into which the most learned expositors have fallen, and it has been the occasion of much misinterpretation, to suppose that "his prophecies are almost wholly against the kingdom of Israel;" or that the captivity of the ten tribes is the immediate and principal subject, the destiny of the two tribes being only occasionally introduced. Hosea's

¹ Archbishop Usher makes it no more than fifty-seven or fifty-eight. But I am persuaded the death of Jeroboam was seven years earlier, and the accession of Hezekiah three years later, than according to Archbishop Usher's dates.

principal subject is, that which is the principal subject, indeed, of all the prophets, the guilt of the Jewish nation in general, their disobedient refractory spirit, the heavy judgments that awaited them, their final conversion to God, their re-establishment in the land of promise, and their restoration to God's favour, and to a condition of the greatest national prosperity, and of high pre-eminence among the nations of the earth, under the immediate protection of the Messiah, in the latter ages of the world. He confines himself more closely to this single subject than any other prophet. He seems, indeed, of all the prophets, if I may so express my conception of his peculiar character, to have been the most of a Jew. Comparatively, he seems to care but little about other people. He wanders not, like Isaiah, Jeremiah, and Ezekiel, into the collateral history of the surrounding heathen nations. He meddles not, like Daniel, with the revolutions of the great empires of the world. His own country seems to engross his whole attention ; her privileges, her crimes, her punishment, her pardon. He predicts, indeed, in the strongest and the clearest terms, the ingrafting of the Gentiles into the Church of God ; but he mentions it only generally ; he enters not, like Isaiah, into a minute detail of the progress of the business ; nor does he describe, in any detail, the previous contest with the apostate faction in the latter ages. He makes no explicit mention of the share which the converted Gentiles are to have in the re-establishment of the natural Israel in their ancient seats ; subjects which make so striking a part of the prophecies of Isaiah, Daniel, Zechariah, Haggai, and occasionally of the other prophets. He alludes to the calling of our Lord from Egypt ; to the resurrection on the third day ; he touches, but only in general terms, upon the final overthrow of the Antichristian army in Palestine, by the immediate interposition of Jehovah ; and he celebrates, in the loftiest strains of triumph and exultation, the Saviour's final victory over death and hell. But yet of all the prophets he certainly enters the least into the detail of the mysteries of redemption. We have nothing in him descriptive of the events of the interval between the two advents of our Lord ; nothing diffuse and circumstantial upon the great and interesting mysteries of the incarnation and the atonement. His

country and his kindred is the subject next his heart ; their crimes excite his indignation ; their sufferings interest his pity ; their future exaltation is the object on which his imagination fixes with delight. It is a remarkable dispensation of Providence, that clear notices, though in general terms, of the universal redemption, should be found in a writer so strongly possessed with national partialities. This Judaism, if I may so call it, seems to mark the particular character of Hosea as a prophet. Not that the ten tribes are exclusively his subject : his country is, indeed, his particular and constant subject ; but his country generally, in both its branches, not in either taken by itself.

That this is the true view of his prophecies, appears from the extraordinary manner of the opening of his ministry. As an expositor of his prophecy, I might decline any discussion of the question about his marriage, whether it was a real transaction, or passed in vision only. I have, indeed, no doubt that it was a real occurrence in the Prophet's life, and the beginning of his prophetical career. I have no doubt that he was really commanded to form the connexion ; and that the commandment, in the sense in which it was given, was really obeyed. But this is in truth a question of little importance to the interpretation of the prophecy ; for the act was equally emblematical, whether it was real or visionary only ; and the signification of the emblem, whether the act were done in reality or in vision, will be the same. The act, if merely visionary, will admit the same variety of circumstances in vision, as the real act would admit in reality. The same questions will arise, what those circumstances were ? And the import of each circumstance attending the act will be the same, though not of the same public notoriety. The readiest and surest way, therefore, of interpreting the prophecy will be, to consider the emblematical act as really performed. The emblem was interpreted by the Holy Spirit, when He gave the command. The incontinent wife, by the declaration of the Spirit, and by the general analogy of the prophetic imagery, was an emblem of the Jewish nation, polluted with spiritual fornication, *i. e.* with idolatry ; but of the nation generally, in both its branches, for in both its branches it was equally polluted. If there was any difference

between Judah and Ephraim, it was not in the degree of the pollution; for in different periods of her history Judah had defiled herself with idolatry, in a degree that Ephraim could not easily surpass. But it was, indeed, an aggravation of Ephraim's guilt, that it was the very foundation of her polity. Her very existence, as a distinct kingdom, was founded on the idolatry of the calves, which was instituted by Jeroboam for preventing the return of the ten tribes to their allegiance to the house of David. These calves of Jeroboam's, by the way, seem to have been mutilated imitations of the cherubic emblems. Thus they were very significant symbols of a religion founded on misbelief, and upon the self-conceit of natural reason, discarding revelation, and, by its own boasted powers, forming erroneous notions of the Godhead². This corrupt worship, as an essential part of their civil constitution, the ten tribes superadded to the guilt of a total defection from their allegiance to the house of David; the type of the true David, from whom final apostasy will be everlasting destruction. The two tribes, on the contrary, remained loyally attached to David's family; and the idolatry into which, from time to time, they fell, was rather the lapse of individuals, than the premeditated policy of the nation. Except in the reigns of one or two of their very worst kings, the public religion was the worship of the true God, according to the rites of his own appointment, by a priesthood of his own institution. And this was the reason that the kingdom of Judah, though severely punished, was, however, treated with longer forbearance, and, when the dreadful judgment came, in some respects, with more lenity. But as to the degree of

² The Cherubim of the temple, and the calves of Dan and Bethel, were both hieroglyphical figures. The one, of God's institution; the other, of man's, in direct contravention of the second commandment. The cherub was a compound figure; the calf, single. Jeroboam, therefore, and his subjects were Unitarians. And when his descendants added to the idolatry of the calves the worship of Baal, they became Materialists. For the most ancient Pagan idolatry was neither more nor less than an allegorised Materialism. The deification of dead men was the corruption of later periods of idolatry, when idolaters had forgotten the meaning of their original symbols, and their original rites. It was not, therefore, without reason, that the ancient fathers considered the nation of the ten tribes as a general type of heresy.

idolatry prevailing in either kingdom, estimated by the instances of it in the practice of individuals, it was equally gross. Accordingly, spiritual fornication is perpetually laid to the charge of the whole people, without distinction, by the prophets; and in the nature of the thing, as well as by the declaration of the Spirit, the Prophet's incontinent wife is the general emblem of the whole Jewish nation. Whatever is said of this woman is to be applied to the whole nation, unless the application be limited, by the express mention of a part by name. And upon this principle we shall find that the whole discourse is general, from the end of the first chapter to the 14th verse of the fourth inclusive. In the 15th verse of the fourth chapter the two kingdoms are distinguished. Thenceforward they are sometimes interchangeably, sometimes jointly, addressed; but the part which is common to both, with that which is peculiar to Judah, makes at least as large a portion of the whole remainder of the book, as what is peculiar to the kingdom of Israel.

The woman being the emblem of the whole Jewish race, the several descriptions, or parts of the nation, are represented by the children, which she bore in the prophet's house. But here ~~two other~~ questions arise, upon which expositors have been much divided. *1st*, What is the character intended of the woman? What are the fornications by which she is characterised? Are they acts of incontinence in the literal sense of the word, or something figuratively so called? And, *2dly*, This guilt of literal or figurative incontinence, was it previous to the woman's marriage with the prophet, or contracted after it?

The Hebrew phrase, "a wife of fornications," taken literally, certainly describes a prostitute; and "children of fornications" are the offspring of a promiscuous commerce. Some, however, have thought that a wife of fornications may signify nothing worse "than a wife taken from among the Israelites, who were remarkable for spiritual fornication, or idolatry." And that "children of fornications" may signify children born of such a mother, in such a country, and likely to grow up in the habit of idolatry themselves, by the force of ill example. God, contemplating with indignation the frequent disloyalty of that chosen nation, to which he was as it were

a husband, which owed him the fidelity of a wife, says to the prophet, "Go join thyself in marriage to one of those who have committed fornication against me, and raise up children who will themselves swerve to idolatry³." But the words thus interpreted contain a description only of public manners, without immediate application to the character of any individual, and the command to the prophet will be nothing more than to take a wife.

But the words may be more literally taken, and yet the impropriety, as it should seem, of a dishonourable alliance formed by God's express command, as some have thought, avoided. Idolatry, by the principles on which it was founded, and by the licence and obscenity of its public rites, had a natural tendency to corrupt the morals of the sex; and it appears, by the sacred history, that the prevalence of it among the Israelites was actually followed with this dreadful effect. It may be supposed that, in the depraved state of public manners, the prophet was afraid to form the nuptial connexion, and purposed to devote himself to a single life: and that he is commanded by God to take his chance; upon this principle — that no dishonour, that might be put upon him by a lascivious wife, was to be compared with the affront daily put upon God by the idolatries of the chosen people. "Go take thyself a wife among these wantons. Haply she may play thee false, and make thee father of a spurious brood. Am not I the husband of a wife of fornications? My people daily go a whoring after the idols of the heathen. Shall I, the God of Israel, bear this indignity, and shalt thou, a mortal man, proudly defy the calls of nature; fearing the disgrace of thy family, and the contamination of its blood, by a woman's frailty?" But this interpretation differs from the former, only in the species of guilt imputed to the Israelites collectively; and the command to the prophet is still nothing more than to venture upon a wife, ill-qualified as the women of his times in general were for the duties of the married state. And the injunction seems to be given for no other purpose, than to introduce a severe animadversion upon the Israelites, as infinitely more

³ See Archbishop Newcombe on Hosea i. 2.

guilty with respect to God, than any adulteress among women with respect to her husband.

But it is evident, that "a wife of fornications" describes the sort of woman, with whom the prophet is required to form the matrimonial connexion. It expresses some quality in the woman, common perhaps to many women, but actually belonging to the prophet's wife in her individual character. And this quality was no other than gross incontinence in the literal meaning of the word: carnal, not spiritual fornication. The prophet's wife was, by the express declaration of the Spirit, to be the type or emblem of the Jewish nation, considered as the wife of God. The sin of the Jewish nation was idolatry, and the scriptural type of idolatry is carnal fornication; the woman, therefore, to typify the nation, must be guilty of the typical crime: and the only question that remains is, whether this stain upon her character was previous to her connexion with the prophet, or contracted afterwards?

I should much incline to the opinion of Diodati, that the expression, "a wife of whoredoms," may be understood of a woman that was innocent at the time of her marriage, and proved false to the nuptial vow afterwards, could I agree to what is alleged in favour of that interpretation, by Dr. Wells and by Lowth the father, that it makes the parallel more exact between God and his backsliding people, the prophet and his lascivious wife, than the contrary supposition of the woman's previous impurity; especially if, with Dr. Wells, we make the further supposition, that the prophet had previous warning of his wife's irregularities. "Forasmuch as in like manner," says Dr. Wells, "God took Israel to be his peculiar people, though He also knew aforehand, that they would often prove false to him, and fall into spiritual whoredom or idolatry." It seems to me, on the contrary, that the prophet's marriage will be a more accurate type of the peculiar connexion, which God vouchsafed to form between himself and the Israelites, upon the admission of the woman's previous incontinence. God's marriage with Israel was the institution of the Mosaic covenant at the time of the Exodus⁴; but it is most certain, that the Israelites were pre-

⁴ Jer. ii. 2.

viously tainted, in a very great degree, with the idolatry of Egypt⁵; and they are repeatedly taxed with this by the prophets, under the image of the incontinence of a young unmarried woman⁶. To make the parallel, therefore, exact in every circumstance between the prophet and his wife, God and Israel, the woman should have been addicted to pleasure before her marriage. The prophet, not ignorant of her numerous criminal intrigues, and of the general levity of her character, should nevertheless offer her marriage, upon condition that she should renounce her follies, and attach herself with fidelity to him as her husband: she should accept the unexpected offer, and make the fairest promises⁷. The prophet should complete the marriage-contract⁸, and take the reformed harlot, with a numerous bastard offspring, to his own house. There she should bear children to the prophet (as the ancient Jewish Church, amidst all her corruptions, bore many true sons of God); but in a little she should relapse to her former courses, and incur her husband's displeasure; who yet should neither put her to death, according to the rigour of the law, nor finally and totally divorce her. Accordingly I am persuaded the phrases אִשֶּׁת זְנוּנִים and יְלָדֵי זְנוּנִים are to be taken literally, "a wife of prostitution," and "children of promiscuous commerce:" so taken, and only so taken, they produce the admirable parallel we have described. The prophet is commanded to take home a harlot for his wife, and receive her bastard brood. After the marriage, she bears children in the prophet's house; but she is not constant to his bed. She, who at first was a fornicatress, becomes an adulteress (chap. iii.); yet her husband is not permitted to discard her. He removes her for a time from his bed; debars her of all her intercourse with her lovers, but plainly bids her not despair of being re-admitted, after many days of mortification, upon her complete reformation, and the return of her affections to him, to the full rank and all the privileges of a prophet's lawful blameless wife. If any one imagines that the marriage of a prophet with a harlot is something so contrary to moral purity, as in no

⁵ Levit. xvii. 7.; xviii. 3. Josh. xxiv. 14.

⁶ See Ezek. xxiii.

⁷ Exod. xix. 8.; xxiv. 3—7. Josh xxiv. 24.

⁸ Deut. vii. 6.; xxvi. 17—19.

case whatever to be justified, let him recollect the case of Salmon the Just, as he is styled in the Targum upon Ruth, and Rahab the harlot. If that instance will not remove his scruples, he is at liberty to adopt the opinion, which I, indeed, reject, but many learned expositors have approved,—that the whole was a transaction in vision only, or in trance. I reject it, conceiving that whatever was unfit to be really commanded, or really done, was not very fit to be presented, as commanded or as done, to the imagination of the prophet in his holy trance. Since this, therefore, was fit to be imagined, which is the least that can be granted, it was fit, (in my judgment) under all the circumstances of the case, to be done. The greatness of the occasion, the importance of the end, as I conceive, justified the command in this extraordinary instance. The command, if it was given, surely sanctified the action: and, upon these grounds, till I can meet with some other exposition, which may render this typical wedding equally significant of the thing to be typified by it in all its circumstances, I am content to take the fact plainly as it is related, according to the natural import of the words of the narration; especially as this way of taking it will lead to the true meaning of the emblematical act, even if it was commanded and done only in vision. In taking it as a reality, I have with me the authority, not certainly of the majority, but of some of the most learned and cautious expositors: which I mention, not so much to sustain the truth of the opinion, as to protect myself, in the avowal of it, from injurious imputations. “*Hæc sententia,*” says the learned Mercer, “*magis nobis placet, ut reverâ uxorem scortum duceret, et ex eâ liberos dubios procrearet. Nam quod objicitur, honestas esse oportere doctorum nuptias, sane non poterant non honestæ esse jubente Domino; qui id ita volebat ad significandos Israelitarum mores. Denique aliorum interpretationes tam improbabiles videntur, ut earum nulla sit, cui majorem quam huic assensum præbere queam. Hebræi enim scholiastæ hæc omnia visione facta fuisse arbitrantur, cum nulla omnino visionis mentio fiat.*” To the same purpose Mr. Lively: “*Quod objicitur contra legem Divinam et bonos mores hoc fieri, si doctor ecclesiæ meretricem ducat, tum verum est si libidine suâ id fecerit injussu*

Dei; quorum neutrum in Oseâ fuisse omnes intelligebant." And the learned Grotius: "Maimonides hæc vult contigisse ἐν ὁπτασίῳ tantum. Sed et sensus loci, et alia loca similia magis id credi exigunt, signo aliquo, in hominum oculos occurrente, expressas eas res quæ inter Deum et Hebræum populum agebantur. Uxorem ducere, quæ meretrix fuerit, non erat illicitum nisi sacerdotibus. Videri quidem id poterat subturpe; sed quicquid jubet Deus, idem jubendo honestum facit." The learned Houbigant adopts the same opinion; which among the ancients was strenuously maintained by St. Cyril of Alexandria, and by Theodoret, and entertained by St. Basil. And with these celebrated and judicious expositors I scruple not to declare that I agree. Admitting, however, in my own private judgment, the reality of the action, I would not be understood to admit, I do most explicitly and positively deny, as absurd and impious, the extravagant conclusion, which some have drawn from the mention of "the children of promiscuous commerce," that the prophet was, either in vision or reality, commanded, or permitted, to cohabit with the woman, not as a wife in lawful wedlock, but as a harlot; and himself to beget an illegitimate race. Such a conversation of the prophet with the harlot would have been no type of the spiritual marriage between God and the chosen people: it would have been highly sinful; what no occasion, or pretended end, could justify; what God, therefore, never could command; for, I admit the distinction of the learned Drusius, "Scortum aliquis ducere potest sine peccato; scortari non item." The children of promiscuous commerce are the offspring of the woman in her dissolute life, previous to her connexion with the prophet.

After the marriage, the prophet's wife bore three children. These children represent, as I have observed, certain distinct parts or descriptions of the Jewish nation, of the whole of which the mother was the emblem. Of these three children the eldest and the youngest were sons: the intermediate child was a daughter. The eldest, I think, was the prophet's son; but the two last were both bastards. In this I have the concurrence of Dr. Wells; acutely remarking, "that whereas it is said, verse 3, that the prophet's wife

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‘conceived and bare a son *to him*,’ it is said of the other two children only, ‘that she conceived again and bare a daughter,’ verse 6; and ‘she conceived and bare a son,’ verse 8; implying that the children she then bare, not being born, like the first, to the prophet, were not begotten by him.” These things being premised, the names imposed upon the children by God’s direction sufficiently declare what particular parts of the Jewish nation were severally represented by them. The name of the eldest son was יֵרֵעָאֵל Jezraël, compounded of the nouns זֶרַע (seed) and אֵל (God); the initial י being merely formative of the proper name, as in innumerable instances. (יֵרֵמִיָּה from יֵרֵמָה and אֵל, יֵשׁוּעַ from יֵשׁוּעַ and אֵל, &c.) The import, therefore, of the name is ‘seed of God;’ and the persons represented by the prophet’s proper son, to whom the name is given, were all those true servants of God, scattered among all the twelve tribes of Israel, who, in the times of the nation’s greatest depravity, worshipped the everlasting God, in the hope of the Redeemer to come. These were a holy seed; the genuine sons of God; begotten of him to a lively hope, and the early seed of that Church, which shall at last embrace all the families of the earth. These are Jezraël, typified by the prophet’s own son and rightful heir, as the children of God, and heirs of the promises.

This is St. Jerome’s interpretation of the word Jezraël as a mystical proper name; and, for the plain and obvious connexion of the typical signification with the etymology and literal meaning, it is much to be preferred to another, which, however, has been received with approbation by many, I believe, indeed, by the majority, of later expositors. Conceiving that the word זָרַע, as a verb, signifies “to scatter,” they render the word “Jezraël” “the dispersion,” or the “dispersed of God;” and they expound it as predictive of the dispersion of the Jewish nation: and this interpretation has been in so much credit as to find its way into the marginal notes of the English Geneva Bible. And perhaps it is not altogether irreconcilable with etymology, for the word זָרַע is, indeed, both a noun and a verb. The noun is the root; and as the noun signifies “seed,” the verb signifies “to sow seed;” and when applied to such seeds as are sown

by scattering them, virtually indeed signifies "to scatter" them. Thus it acquires the sense of "scattering abroad," as seed is scattered, and figuratively may signify "the dispersion." But, in truth, this interpretation of the word, however consistent it may be with etymological principles, is clearly set aside by the manifest application of it, in the 22d verse of the second chapter, in St. Jerome's sense of seed; which in that passage is so evident, and, indeed, so necessary, that it is admitted there by the most learned of those who would impose the other sense upon it in the first chapter. They conceive the word susceptible of two contrary typical senses, corresponding respectively to the two contrary senses which they ascribe to the root; namely, that of sowing for a crop, and that of scattering for destruction⁹. The necessity of imposing contrary senses upon one and the same image, in a system of prophetic images, in different parts of the same prophecy, seems a sufficient confutation of the scheme of interpretation which creates it. The sense which forces itself upon the understanding of the reader in one clear unequivocal passage, being equally apposite, though not of equal necessity, in every other passage where the type is mentioned, ought in all reason to be taken every where as the single signification of the type; even in preference to any other, which may not be irreconcilable, and may even be applicable, in some texts where the type is introduced. And for this reason, a third interpretation of this mystical word, which is adopted by two learned commentators of our own, Dr. Lowth and Dr. Wells, must be rejected. The noun זרע has indeed two senses. It signifies "an arm," as well as "seed." Hence these expositors conceive, that Jezraël may signify either 'a seed of God' or 'the arm of God;' and they take it in the first sense in chap. ii. 22, and in the second in chap. i. But since the first is the only sense in which it can

⁹ Thus the learned Diodati, upon chap ii. 22: —"ad Izreel," c. al mio popolo, il quale, Hos. i. 4, "era stato nominato Izreel in senso di minaccia e di maledizione: ma qui è cangiato in senso di gratia e di promessa: perciocche Izreel puo anche significare, colui ch' Iddio semina, o seminerà." And to the same effect Rivetus: —"Mutatur hic significatio nominis, ut pro dispersione a Deo factâ non amplius accipiatur, sed pro seminatione Dei, pro legitimo semine."

be taken consistently with the context in chap. ii., and is apt and applicable wherever the word occurs, it is better to adhere to this one sense, than to introduce uncertainty and confusion, by multiplying the significations of a single image without necessity. Not to mention that the godly are often described in Scripture under the image of God's children, whereas they are not 'his arm' more than any other part of the creation; being, indeed, the especial objects of his providence, but in common only with all his creatures an instrument of his power. Rejecting, therefore, all other interpretations of this word, we may safely abide by St. Jerome's, as plain and simple, agreeable to etymology, conformable to the usual imagery of Holy Writ, applicable in all the passages where this mystical name is used, and indisputably confirmed by the harmony and coherence of the prophetic text with itself. And according to this interpretation, the Prophet's eldest son, under the name of Jezraël, typifies the true children of God among the natural Israel.

All of the Jewish people that were *not* Jezraël, those who were not Israel, though they were of Israel, are typified by the two bastard children. The first of these, the daughter, was called Lo-ruhamah. The sex of the child is the emblem of weakness¹. Her name, Lo-ruhamah, is a compound of the negative particle לֹא, and רַחֲמָה the participle Benoni feminine in Puhāl of the verb רָחַם, which signifies either "to be tenderly affected with love or pity," or "to be the object of such tender affection," *i. e.* either, actively, "to love," or "pity," or passively, "to be beloved," or "to be pitied." The name Lo-ruhamah, therefore, is "unbeloved," or "unpitied," or, as it is paraphrased in the margin of our English Bible, in conformity with all the ancient versions, 'not-having-obtained-mercy;' or, as it is rendered by the LXX and St. Peter, οὐκ ἡλεημένη (1 Pet. ii. 10); by St. Paul, οὐκ ἡγαπημένην (Rom. ix. 25). It is remarkable that, of the two senses which the word רָחַם equally bears of "pity" or "love," St. Peter in this place should take the one, St. Paul the other; but this, as

¹ "Nequaquam jam Jezraël, id est, 'semen Dei,' nec masculini sexus filius nascitur, sed filia; id est fœmina, fragilis sexus, et quæ victorum pateat contumeliæ." Hieron. ad locum.

Dr. Pocock observes, "makes no difference in the matter, inasmuch as God's mercy and love go inseparably together." However, the sense of mercy or pity in his judgment seems more agreeable to what follows. In which, however, I differ from him, for the word, in its primary meaning, more specifically relates to the natural affection, the *στοργή*, of a parent for a child; and when it signifies pity or mercy, it is such sort and degree of pity as arises from parental tenderness: so that if a choice is to be made between the two renderings, I prefer St. Paul's, 'not beloved;' which is the more to be attended to, because it seems to have been his own, as all the ancient versions give the other. And St. Paul's rendering is in this instance to be preferred to St. Peter's, because St. Paul expressly cites; St. Peter only alludes. This daughter, Lo-ruhamah, typifies the people of the ten tribes in the enfeebled state of their declining monarchy, torn by intestine commotions and perpetual revolutions, harassed by powerful invaders, impoverished by their tyrannical exactions, and condemned by the just sentence of God to utter excision as a distinct kingdom, without hope of restoration: for so the type is explained by the Holy Spirit himself.

The last child is a son, and the name given him is Lo-ammi. To determine what is represented by this child (since in the application of this type the sacred text is not so explicit as in the former), we must take into consideration the time of its birth. The daughter Lo-ruhamah was weaned before the woman conceived this son. "A child, when it is weaned," says St. Jerome, "leaves the mother; is not nourished with the parent's milk; is sustained with extraneous aliments." This aptly represents the condition of the ten tribes expelled from their own country, dispersed in foreign lands, no longer nourished with the spiritual food of Divine truth by the ministry of the prophets, and destitute of any better guide than natural reason and heathen philosophy. The deportation of the ten tribes, by which they were reduced to this miserable condition, and deprived of what remained to them, in their worst state of wilful corruption, of the spiritual privileges of the chosen race, was, in St. Jerome's notion of the prophecy, the weaning of Lo-ruhamah. The child conceived after Lo-ruhamah was thus weaned must typify the

people of the kingdom of Judah in the subsequent periods of their history ; or rather, this child typifies the whole nation of the children of Israel, reduced, in its external form, by the captivity of the ten tribes, to that single kingdom. The sex represents a considerable degree of national strength and vigour remaining in this branch of the Jewish people, very different from the exhausted state of the other kingdom previous to its fall. Nor have the two tribes ever suffered so total an excision. The ten were absolutely lost in the world soon after their captivity. They have been nowhere to be found for many ages, and know not where to find themselves ; though we are assured they will be found again of God, in the day when he shall make up his jewels. But the people of Judah have never ceased totally to be. In captivity at Babylon they lived a separate race, respected by their conquerors. From that captivity they returned. They became an opulent and powerful state, formidable at times to the rival powers of Syria and Egypt, and held in no small consideration by the Roman people, and the first emperors of Rome. And even in their present state of ruin and degradation, without territory, and without a polity of their own, such is the masculine strength of suffering with which they are endued, they are still extant in the world as a separate race, but not as God's people, otherwise than as they are reserved for signal mercy ; God grant it may be in no very distant period ! But at present they are Lo-ammi. אֲלֹ (not) עַמִּי (my people). And so they have actually been more than seventeen centuries and a half ; and to this condition they were condemned, when this prophecy was delivered.

That these are typified by the child Lo-ammi appears from the application of that name, in the 10th verse, to the children of Israel generally ; whence it seems to follow that the degenerate people of Judah were implicated in the threatenings contained in the former part of the chapter. But in those threatenings they cannot be implicated, unless they are typified in some one or more of the typical children. But they are not typified in Jezraël ; for the Jezraël is no object of wrath or threatening : nor in Lo-ruhamah ; for Lo-ruhamah typifies the kingdom of the ten tribes exclusively : of necessity, therefore, in Lo-ammi.

The same conclusion may be drawn from the use of the second person plural in the explanation of the name Lo-ammi in the 9th verse. "Call his name Lo-ammi; for *ye* are not my people"—. It is evident that the pronoun of the second person plural, *ye*, is compellative of the persons typified by the child to which the name is given. The command to name every one of the children is addressed to the Prophet, by the verb imperative in the singular number. "Call his name Jezraël"²— "Call her name Lo-ruhamah"³— "Call his name Lo-ammi"⁴— But in explaining the name Lo-ruhamah, the persons typified are mentioned in the third person,—"for I will no more have mercy upon"—not *you*, but "the house of Israel"⁵. Whereas in explaining the name Lo-ammi, the persons typified are not mentioned in the third person, but addressed in the second,—"for *ye* are not my people." The reason of which, I think, must be this: since the Prophet is the person, and the only person, to whom, as actually present, God speaks; the persons of whom this is declared, "*Ye* are not my people," must be that branch of the Jewish nation to which the Prophet himself belonged. Hence, if there be any truth in the received opinion, that the prophet Hosea was of the kingdom of Judah, the men of that kingdom must be the persons typically represented by Lo-ammi. "Call his name Lo-ammi; for *ye*, O men of Judah, are not my people." This I consider as a strong corroboration, though by itself it would not amount to proof, of what I conceive to be indisputably proved by the argument from the 10th verse, that the child Lo-ammi represents the Jewish nation existing in the single kingdom of Judah after the captivity of the ten tribes. Or, to put the argument in a stronger shape, independent of any previous assumption about the Prophet's country; since God, speaking to the Prophet, speaks of the persons typified by Lo-ruhamah in the third person, and addresses those typified by Lo-ammi in the second, the Prophet did not belong to any branch of the nation collectively typified by Lo-ruhamah: Lo-ammi typified some branch of the nation to which he did belong. Lo-ruhamah typified the kingdom of Israel. To that kingdom,

² Verse 4.³ Verse 6.⁴ Verse 9.⁵ Verse 6.

therefore, the Prophet did not belong. He belonged, therefore, of necessity, to the kingdom of Judah. Lo-ammi, therefore, typifies this kingdom.

The objection which has been brought against this interpretation of the woman's last child, from St. Peter's application of the latter part of the 10th verse to the converted Jews of the Asiatic dispersion, has little weight with me ; though it appears that it was deemed insurmountable by so great a man as Dr. Pocock. The destruction of Jerusalem, and the dispersion of the nation by the Romans, had not taken place, it is observed, when St. Peter made the application of the terms of Lo-ammi and Lo-ruhamah, Ammi and Ruhamah, to these converts ; the former in their state of unbelief, the latter in their converted state. The Jews, therefore, of Judah and Benjamin, had not yet lost the character of God's people ; yet the prophecy, in the apostle's judgment, was already fulfilled, as appears by his citation of it, both in the comminatory and the promissory part. The Jews, therefore, of Judah and Benjamin, whom the threatened punishment had not yet overtaken, were not the Lo-ammi of the Prophet ; but this child was only another type of the ten tribes in their outcast state. It would be difficult, I apprehend, to prove what this argument tacitly assumes ; that "the strangers scattered throughout Pontus, Galatia, Cappadocia, and Bithynia," to whom St. Peter writes, were descendants of the captivity of the ten tribes, rather than of those families of Judah and Benjamin, which never returned from the Babylonian captivity, which were very numerous. Besides, St. Peter's application of the prophecy is no argument that he thought it any farther then fulfilled, than in the individuals to whom he applies it ; or otherwise in them, than in a spiritual sense. There have been in all times, in one part or another of the Jewish nation, those among them, who, in a spiritual sense, were Ammi and Ruhamah ; the same who have at different times composed the Jezraël, which at no time has totally failed. Such were the converts of the Jews in the Apostolic age. And of this class is every Jew, in every period of the world, when he is brought to look, with the eye of faith, upon Him whom they pierced. The apostle's application of these terms to the converts of his own times affords no

argument that he thought the prophecy had already received its accomplishment, as it respects the national condition of the whole, or either branch of the natural Israel.

From this view of the wife of fornications and her three children, the general subject of the prophecy appears, by the manner of its opening, to be the fortunes of the whole Jewish nation in its two great branches; not the particular concerns (and least of all the particular temporal concerns) of either branch exclusively. And to this grand opening the whole sequel of the prophecy corresponds. In setting forth the vices of the people, the picture is chiefly taken, as might naturally be expected, from the manners of the Prophet's own times: in part of which the corruption, in either kingdom, was at the greatest height: after the death of Jeroboam, in the kingdom of Israel; in the reign of Ahaz, in the kingdom of Judah. And there is occasionally much allusion, sometimes predictive allusion, to the principal events of the Prophet's times. And much more to the events in the kingdom of Israel, than to those in Judah. Perhaps, because the danger being more immediately imminent in the former kingdom, the state of things in that was more alarming, and the occurrences, for that reason, more interesting. Still the history of his own times in detail, in either kingdom, is not the Prophet's subject. It furnishes similes and allusions, but it makes no considerable part, indeed it makes no part at all, of the action (if I may so call it) of the poem. The action lies in events beyond the Prophet's times; the commencement, indeed, within them; but the termination in times yet future; and, although we may hope the contrary, for aught we know with certainty, remote. The deposition of Jehu's family, by the murder of Zachariah, the son and successor of Jeroboam, was the commencement; the termination will be the restoration of the whole Jewish nation under one head, in the latter days, in the great day of Jezraël; and the intermediate parts of the action are the judgments, which were to fall, and accordingly have fallen, upon the two distinct kingdoms of Israel and Judah, typified by Lo-ruhamah and Lo-ammi.

A prejudice, which for a long time possessed the minds of Christians, against the literal sense of the prophecies relating

to the future exaltation of the Jewish nation, gave occasion to a false scheme of interpretation; which, assuming it as a principle, that prophecy, under the old dispensation, looked forward to nothing beyond the abrogation of the Mosaic ritual and the dispersion of the Jews by the Romans, either wrested every thing to the history antecedent to that epoch, and, generally, as near as possible to the Prophet's times (as if it were not the gift and business of a prophet to see far before him), or, by figurative interpretations, for the most part forced and unnatural, applied what could not be so wrested, to the Christian church; and rarely to the Christian church on earth, but to the condition of the glorified saints in heaven. This method of exposition, while it prevailed generally, and it is not yet sufficiently exploded, wrapt the writings of all the prophets in tenfold obscurity, and those of Hosea more than the rest. Because, what with all the prophets was the principal, with him is the single subject. It might have been expected, that when once the principle was understood to be false, a better system of interpretation would have been immediately adopted. But this has only partially taken place. Expositions of many passages upon the erroneous scheme had obtained a general currency in the world, and were supported by the authority of great names. Amongst ourselves, it has long been the persuasion of our best biblical scholars and ablest divines, that the restoration of the Jews is a principal article of the prophecy, being, indeed, a principal branch of the great scheme of general redemption. Notwithstanding this, we have followed expositors, who had a contrary prejudice, with too much deference to their authority; and, discarding their principle, have, in too many instances, sitten down content with the interpretations they have given us. Dr. Wells, himself an assertor of the literal sense of many texts relating to the final restoration of the Jewish nation, was nevertheless so wedded to the notion, that the particular accomplishment of Hosea's prophecies was to be looked for in the minute detail of the history of the kingdom of Israel in the Prophet's own times, or the times next to them, that he conceived it necessary to the interpretation of them, to ascertain to what particular reigns the particular parts belong; rightly considering the entire book as a collection of prophecies delivered at different

periods of Hosea's long ministry. These periods he has endeavoured to distinguish, with much learning and critical ability, though not perhaps with entire success. But when this is done, he is under the necessity of supplying circumstances in the history by mere conjecture, in order to make the event and the prediction correspond. That is, in truth, he is forced to invent history, before he can find the completion of the prophecy in the times in which he seeks it. As when to bend a particular text, in itself not difficult of exposition as a general moral image, to his particular system, he is obliged to imagine, without a shadow of authority from sacred history, that the father of Pekah, the last king of Israel but one, was by trade a baker!

He divides the whole book into five sections, each containing, as he supposes, the prophecies of a particular period; and all together giving the prophecies in the order of time in which he conceives they were delivered. His first section comprehends the three first chapters of the book, and contains the prophecies delivered in the reign of Jeroboam II. His second section ends with the third verse of chapter vi.; and contains the prophecies delivered in the interval between the death of Jeroboam and the death of Pekahiah. His third section ends with the tenth verse of chapter vii.; and contains the prophecies delivered during the reign of Pekah. His fourth section ends with the eighth verse of chapter xiii.; and contains the prophecies delivered during the reign of Hoshea. His fifth section comprehends the remainder of the book; "containing," according to the title which he gives it, "a prophecy of the restoration of Israel (together with those of Judah, under the common name of Jews), after the Assyrian and Babylonian captivity; as also, and chiefly, the restoration of all the said tribes, or Jews, into their own country, after their captivity, and long dispersion by the Romans, viz., on the general conversion of all the Jews to Christianity, at the approach, or commencement, of the happy and triumphant state of the church, which shall yet be on earth."—Certainly this last section is composed of dreadful comminations and glorious promises wonderfully intermixed. But the promises have no clear reference to any restoration, previous to the final restoration of the whole race from their present dispersed state. In the preceding sections, the pro-

phesies correspond so imperfectly with the times to which they are severally referred, that the truth seems to be, as it is stated by Bishop Lowth, “*modicum habemus volumen, vaticinationes Hoseæ, ut videtur, præcipuas continens, easque omnes inter se sine ullis temporum notis, aut argumenti distinctione, connexas.*”—Insomuch, that it must be a vain attempt to distinguish, what the author has left without mark of distinction. I agree not, however, in the consequence drawn by that illustrious critic, that the want of these distinctions is the cause of the obscurity we find in Hosea’s writings: — “*ita minime mirum est, si Hoseam perlegentes nonnunquam videamur in sparsa quædam sibyllæ folia incidere.*” The argument or subject is one from the beginning of the book to the end; and obscurity cannot arise from the want of distinction in that respect, in which the thing is incapable of distinction: and the subject of these prophecies being what it is, the chronology of the several distinct effusions can be of no consequence to the interpretation. The obscurity, therefore, arises from some other causes.

It arises solely from the style; and the obscurity of the style cannot be imputed to the great antiquity of the composition (in which I again reluctantly disagree with that learned writer, whose abilities I revere, and whose memory I cherish with affection and regard), nor to any thing peculiar to the language of the author’s age. In the Hebrew language, as in the Greek, the earliest writers extant are beyond comparison the most perspicuous; Homer, Hesiod, and Herodotus, among the Greeks; Moses and Samuel among the Hebrews. Nor in all the poetical parts of Holy Writ is there any thing to surpass in simplicity of language those noble monuments of the earliest inspired song which are preserved in the Pentateuch; the last words of Jacob, the song of Moses, his last words, the song of Miriam, and the effusions of Balaam. Whatever obscurity we find in these most ancient compositions arises not from any archaisms of the style, or from any thing of studied and affected singularity in the texture of it, but from the subject matter, and from the profound mysticism which sometimes prevails in the prophetic imagery. If the book of Job be of an earlier age than any of these (except perhaps the last words of Jacob), still its obscurities are not from

archaisms, but from dialectic idioms of the author's country. Then, for the age of Hosea, it was the age of Isaiah and Micah; writers in a highly adorned, but flowing easy style. Whatever obscurity, therefore, we find in the writings of Hosea, must be confessed to be his own, not arising from any peculiar idioms of antiquity, or of his own age.

He delights in a style, which always becomes obscure, when the language of the writer ceases to be a living language. He is commatic, to use St. Jerome's word, more than any other of the prophets. He writes in short, detached, disjointed sentences; not wrought up into periods, in which the connexion of one clause with another, and the dialectic relations, are made manifest to the reader by an artificial collocation; and by those connexive particles which make one discourse of parts, which otherwise appear as a string of independent propositions, which it is left to the reader's discernment to unite. His transitions from reproof to persuasion, from threatening to promise, from terror to hope, and the contrary, are rapid and unexpected. His similes are brief, accumulated, and often introduced without the particle of similitude. Yet these are not the vices, but the perfections of the holy Prophet's style: for to these circumstances it owes that eagerness and fiery animation, which are the characteristic excellence of his writings, and are so peculiarly suited to his subject.

Besides this general character of Hosea's style, I shall mention in this place two particulars, which are almost peculiar to this prophet; which I think can create little difficulty, when the reader is previously apprized of them, and taught to refer them, wherever they occur, to the principle on which they really depend; and yet, for want of being well considered, they have much perplexed interpreters, and have been the occasion of much unwarrantable tampering with the text in the way of conjectural emendation.

The first is a certain inconstancy, if I may so call it, in the person of the pronoun, or of the verb; a frequent sudden change from the second person to the third, or the contrary, in speaking, when the people collectively are the principal object of speech. Unaccountable as this has seemed to many expositors, it arises naturally, I apprehend, from the general

plan of composition in these prophecies ; which are all conceived in the shape of discourse, held in public between Jehovah and the Prophet, upon the subject of the guilt, the punishment, and the final pardon of the people. Even in those prophecies which open with a call upon the children of Israel, or upon the priests in particular and the house of the king, to give ear, still the Prophet is the person with whom Jehovah principally talks. To him He sets forth the crimes of the people ; to him He denounces the impending judgments ; and to him He opens his merciful intention of restoring the converted race of Israel to his favour in the latter days. But in these discourses Jehovah often turns, in the fire of indignation, from the Prophet directly upon the people themselves ; addressing them in the second person, of whom He had been speaking in the third (as in chap. iv. 4, 5). Sometimes the same turn of the discourse is made, in the tenderness of love, or exuberance of pity (chap. ii. 18, 19, &c. xi. 7, 8). Sometimes, on the contrary, Jehovah, speaking to the people, turns suddenly away from them, in contempt as it were of their unworthiness, to his friend and confidant, if we may so venture to speak, the Prophet (chap. viii. 5). The instances of these changes of the speech are innumerable ; and sometimes so sudden, that the same sentence which begins in the third person shall end in the second ; or, beginning in the second, it shall end in the third. But this is so far from an obscurity, when it is traced to its true principle, that, by removing it, the whole animation of the discourse would be extinguished. I have in most places retained this peculiarity in my translation, and, I flatter myself, without obscurity. In some few instances, indeed, but in very few, I have been compelled, for the sake of perspicuity, to abandon it.

The second circumstance in Hosea's style, which has much embarrassed his interpreters, is the frequent use of the nominative absolute. By the nominative absolute I mean a noun substantive, a proper name or an appellative, in the nominative case, placed at the beginning of a sentence, without any grammatical connexion with any other word ; and serving only to announce, by its name, the principal subject of the proposition, which is immediately to follow,

and to awaken attention to it. See chap. ix. 8. 11. The difficulty is considerably increased, when the nominative is not expressly mentioned, in what immediately follows, as the subject of the discourse, though it is really what is uppermost in the speaker's mind. See chap. xiv. 8. This nominative absolute occurs in the Psalms, and in most of the prophets. It is a figure of vehement impassioned speech; and it is frequent in Hosea, because his style, above all the other prophets, is vehement and impassioned. The noun so used is easily distinguished, in our language, by a note of admiration placed after it. And it is the want of that mark that has made this figure a cause of obscurity in the original Hebrew text.

The obscurities arising from what is called an anomaly either of the number, when a collective noun, singular in form and plural in sense; or a noun, plural in form and singular in sense, is connected indifferently with singular or plural verbs, pronouns, and adjectives; or, an anomaly of the gender, when a noun, rendering what has naturally no sex, is connected almost indifferently with masculine and feminine, and with both in the same sentence; and that other anomaly of the gender, when one and the same word, taken as the name of a people, may be masculine, and as the name of the country which the people inhabit, feminine; and that too in the same sentence: these are not peculiar to Hosea, and are too inconsiderable to deserve more than the bare mention that they are frequent.

An obscurity arising from an indistinctness in the reference of the pronoun of the third person, will appear to the English reader to prevail remarkably in Hosea. But this is not to be imputed to the Prophet, nor indeed to any of the sacred writers; in all of whom it is found in the English Bible, but is introduced, often, indeed, unavoidably, by translation; and it arises from a circumstance, in which the idiom of our language differs from the Hebrew, and from all the ancient languages. The English language admits, in some particular cases only, a subintellection of the pronoun as the nominative case to the verb; which, in the ancient languages, is oftener understood than expressed. And this often lays the English translator under an inevitable necessity of

introducing the pronoun of the third person as the nominative case, when it is also the accusative after the verb; and, before and after the verb, necessarily rehearses different persons.

—“and **THEY** bare children to **THEM**.” Genesis vi. 4. “They,” the daughters of men, bear “to them;”—to them, the sons of God. Here, indeed, the ambiguity is introduced in the English by a mis-translation. The verb *ἔτεκεν* signifies either “to bear,” or “to beget.” And the nominative case of the masculine verb *ἔτεκεν*, in the original, is “the sons of God.” And the proper rendering would be thus:—“the sons of God came in unto the daughters of men, and begat to themselves children.” And this is the rendering of the Alexandrine LXX, and the old version of Tyndal, and of the Bishops’ Bible: —*εἰσεπορεύοντο οἱ υἱοὶ τοῦ Θεοῦ πρὸς τὰς θυγατέρας τῶν ἀνθρώπων καὶ ἐγεννῶσαν ἑαυτοῖς*. LXX. —“the chyl dren of God had lyen with the daughters of men, and had begotten them chyl dren,” Tyndal. Again, —“in the likeness of God made **HE** **HIM**,” Gen. v. 1. He, God, made him, man. Here again the translation has introduced the ambiguity; which is not in the original, and was avoided in the old translation of Tyndal, by a better arrangement of the words, —“when God created man, and made hym after the similitude of God.” The ambiguity, however, in the English language is often unavoidable; as in Hosea, chap. xii. 4, 5: —“**HE** had wept, and made supplication unto **HIM**. At Bethel **HE** found **HIM**, and there he spake with us;” *i.e.* He [Jacob] had wept, and made supplication unto him [the Angel]. At Bethel he [Jacob] found him [the Angel], and there he [the Angel] spake with us. The insertion of the nominative He, in the English translation, is unavoidable; and produces the ambiguity, which is not in the original.

The causes of Hosea’s obscurity, or reputed obscurity, to speak with more justice of his writings, I take to be those which I have enumerated:—The general commatism of his style; his frequent and sudden transitions; the brevity and accumulation of his similes, and those two remarkable circumstances,—his inconstancy in the person of the verb, and the use of the nominative absolute.

But Archbishop Newcombe maintains, that the "greatest difficulties arise from the corrupt readings which deform the printed text." Much as I have been indebted, in the prosecution of this work, to the previous labours of that learned prelate, against this opinion I must openly and earnestly protest. It is an erroneous opinion, pregnant with the most mischievous consequences; and the more dangerous, as having received the sanction of his great authority. That the sacred text has undergone corruptions, is indisputable. The thing is evident from the varieties of the MSS., the ancient versions, and the oldest printed editions: for, among different readings, one only can be right; and it is probable, I go farther, I say that it is almost certain, that the worse reading has sometimes found its way into the printed text. That the corruptions are greater in Hosea than in other parts of the Old Testament, I see no reason to suppose. That the corruptions in any part are so numerous, or in such degree, as to be a principal cause of obscurity, or, indeed, to be a cause of obscurity at all, with the utmost confidence I deny. And, be the corruptions what they may, I must protest against the ill-advised measure, as to me it seems, however countenanced by great examples, of attempting to remove any obscurity supposed to arise from them, by what is called conjectural emendation. Considering the matter only as a problem in the doctrine of chances, the odds are always infinitely against conjecture. For one instance in which conjecture may restore the original reading, in one thousand, or more, it will only leave corruption worse corrupted. It is the infirmity of the human mind to revolt from one extreme of folly to the contrary. It is, therefore, little to be wondered, that, when the learned first emancipated their minds from an implicit belief, which had so long obtained, in the immaculate integrity of the printed text, an unwarrantable licence of conjectural alteration should succeed to that despicable superstition. Upon this principle, great allowance is to be made, first for Capellus, after him for Hare and Houbigant, and for others since, men of learning and piety, by whose labours the Church of God has been greatly edified, if, in clearing away difficulties by altering the reading, they have sometimes proceeded with less scruple in the business, than the very serious

nature of it should have raised in their minds. But their example is to be followed with the greatest fear and caution. I must observe, however, that, under the name of conjecture, I condemn not altogether alterations, which, without the authority of a single MS., are suggested by the ancient versions, especially by the Vulgate, Syriac, or Septuagint. The consent, indeed, of those versions, in one reading, wherever it is found, I esteem a considerable, though not always an indisputable authority for an emendation.

What authority may, consistently with the rules of sober criticism, be allowed to the ancient versions in general, or to any one of them in particular, for the establishment of various readings, are questions of great moment, which well deserve a deep consideration. Perhaps the error of late years has been to set this sort of authority much too high. "*Lectiones versionum, quæ superstitem codicum habent præsidium, (says De Rossi with great judgment) multi faciendæ sunt, censendæque generatim ex exemplari depromptæ, quod interpres habebat ob oculos. Contra, quæ MSS. fide destituuntur, dubiæ sunt, infirmæque per se auctoritatis; quum dubii simus, num ex archetypo codice eas hauserit interpres, an vero arbitrio indulserit; ipsumque codicum silentium posterius videtur arguere, nisi gravis conjectura critica aliter suadeat, historiæque analogia ac veritas. Cautè itaque colligendæ veterum interpretum lectiones—cautius vero præferendæ.*" With respect to the Greek version of the LXX in particular, it may reasonably be made a doubt, whether the MSS. from which it was made, were they now extant, would be entitled to the same degree of credit as our modern Hebrew text, notwithstanding their comparatively high antiquity. There is certainly much reason to believe that, after the destruction of the temple by Nebuchadnezzar, perhaps from a somewhat earlier period, the Hebrew text was in a much worse state of corruption, in the copies which were in private hands, than it has ever been since the revision of the sacred books by Ezra. These inaccurate copies would be multiplied during the whole period of the captivity, and widely scattered in Assyria, Persia, and Egypt; in short, through all the regions of the dispersion. The text, as revised by Ezra, was certainly of much higher credit than any

of these copies, notwithstanding their greater antiquity. His edition succeeded, as it were, to the prerogatives of an autograph (the autographs of the inspired writers themselves being totally lost), and was henceforward to be considered as the only source of authentic texts; insomuch, that the comparative merit of any text now extant will depend upon the probable degree of its approximation to, or distance from, the Esdrine edition. Now, if the translation of the LXX was made from some of those old MSS., which the dispersed Jews had carried into Egypt, or from any other of those unauthenticated copies; which is the prevailing tradition among the Jews, and is very probable; at least it cannot be confuted; it will be likely, that the faultiest MS. now extant differs less from the genuine Esdrine text, than those more ancient, which the version of the LXX represents. But much as this consideration lowers the credit of the LXX, separately, for any various reading, it adds great weight to the consent of the LXX with later versions, and greater still to the consent of the old versions with MSS. of the Hebrew, which still survive. And as it is certainly possible that a true reading may have been preserved in one solitary MS., it will follow, that a true reading may be preserved in one version: for the MS., which contained the true reading at the time when the version was made, may have perished since; so that no evidence of the reading shall now remain but the version. I admit, therefore, that, in some cases, which, however, will be very rare, the authority of any ancient version (but more especially that of the Syriac) may confirm a various reading, supported by other circumstances, even without the consent of any one Hebrew MS. now extant. Provided only, that the emendation be not made without a reasonable certainty, after due consideration, that the sense of the version, which suggests the alteration of the reading, is not to be derived from the text as it stands: the reverse of which I take to be the case in many instances of various readings, which have been proposed upon the imagined authority of some one or more of the ancient versions. But a difference between any of the ancient and our modern version is no indication of different readings in the MSS. used by the different translators; unless the text, as it now stands, be

clearly incapable of the sense given in the ancient version : in which case the conclusion of a variety in the reading of the original, or of a corruption in the version, is inevitable. It must be observed, however, that this authority of the ancient versions is to be considered both ways. The agreement of any of them, in the sense of any passage, with the modern, being a more certain evidence of the agreement of the MSS., from which that ancient translation was made, with the text as it now stands, than the disagreement in sense, when it is not to be reconciled with the present text, is an evidence of a various reading of the text in the older MSS. I say, a more certain evidence ; because, from the disagreement of any ancient version with the present text, the utmost we can conclude is the alternative ;—either the author of that ancient version had a different reading of the Hebrew, or the text of the version itself is corrupted ; or, perhaps, the ancient interpreter has mistaken the sense of the original. But the conjectural emendation which I chiefly dread and reprobate, is that which rests solely on what the critics call the ‘ exigence of the place.’ For a supposed exigence of the place, in the text of an inspired writer, when it consists merely in the difficulty of the passage as we read it, may be nothing more than the imperfect apprehension of the uninspired critic. With respect to the division, indeed, of sentences and words, an entire freedom of conjecture may be allowed ; in taking words, or letters, which, as the text is printed, terminate one sentence, or one word, as the beginning of the next : or the contrary. Because these divisions, in the ancient languages, are not from the author, but have been supplied by scribes and editors of a late age : and his critical judgment must be weak indeed, who, in such matters, is not qualified to revise and reverse the decisions of the wise men of Tiberias. Numerals may sometimes be corrected by conjecture, to make dates agree one with another, or a sum total agree with the articles of which it is composed. But this is not to be done without the greatest circumspection, and upon the evidence of calculations formed upon historical data, of which we are certain. A transposition of words may sometimes be allowed ; and all liberties may be taken with the points. Beyond this, conjecture is not to be

trusted; lest it make only a farther corruption of what it pretends to correct. At the utmost, a conjectural reading should be offered only in a note (and that but rarely), and the textual translation should never be made to conform to it. It is much safer to say, "This passage is beyond my ability to explain;" than to say, "The holy prophet never wrote what I cannot understand; I understand not the words, as they are read—I understand the words thus altered; therefore, the words thus altered are what the holy prophet wrote."

I must observe, that the great similarity between some of the letters of the Hebrew alphabet, in particular between כ and ך; ד and ך; ה and ך; ג and ך; ו and ך; י, ך, and ך; which is often alleged in defence of conjectural emendation, though it might be an argument of some weight in justification of the exercise of that sort of criticism in the time of Capellus, Hare, or even Houbigant, who all lived before any great number of Hebrew MSS. had been collated; is now, by the immortal labours of Kennicott and De Rossi, completely turned the other way. For, if the text has been corrupted by the error of a scribe confounding similar letters, it might be expected that, in some of the multitude of copies from the MS. in which the error was first committed, the true reading would regain its place by the same contingency of error by which it lost it. If a transcriber in the tenth century writes a ך for a כ, and his MS. is copied by various transcribers in the eleventh, twelfth, and thirteenth centuries; sure the odds are great, that some of these blunder back again, and restore the כ. And if a conjecturer of the present day, proposing to change a ך into a כ, cannot find a כ, in the place of the ך, in any one of the numerous MSS. that have been collated, he ought to give up his conjecture, whatever difficulty he may find in the text as it stands; for the uniformity of the MSS., where the chance of error is equal either way, is hard to be otherwise accounted for, than by the truth of the reading. I have already admitted, that, in some cases, though but rarely, the ancient versions may establish a reading without a single MS. But a reading that has no support either from version or MSS., now that MSS. have been diligently collated, ought to be rejected as indubitably false;

unless the case falls within the limits of allowable conjecture, specified above. The work of Dr. Kennicott is certainly one of the greatest, and most important, that have been undertaken, and accomplished, since the revival of letters. But its principal use and importance is this,—that it shuts the door for ever against conjecture, except under the restrictions which have been mentioned.

I annex a list of passages in which, in my translation, I follow the printed Hebrew text in preference to Archbishop Newcombe's emendations; whether his own, or those of others which he has adopted.

	READING OF PRINTED TEXT.	REJECTED EMENDATION.	AUTHOR.
CH. I. 9.	אֱהִי לָכֶם	אֱלֹהֵיכֶם	Houbigant, upon mere conjecture.
CH. II. 9.	לִכְסוֹת	מִכְסוֹת	Houbigant, from LXX.
CH. IV. 4.	וְעַמִּד	וְעַמִּי	Archbishop Newcombe, from LXX.
	כְּמַרְיָבִי	כְּמַרְיָבֶת	Archbishop Newcombe, upon the authority of a single MS. The Syriac, according to the Latin interpretation of it in the Polyglott, may seem to favour this reading. But the Latin is wrong. The true rendering of the Syriac is this:—"Et populus tuus tanquam cum sacerdote rixans." The Latin preposition <i>cum</i> is virtually included in the Hithpael form of the participle וְעַמִּי . See chap. iv. note (c).
18.	הָבוּ	omitted	Houbigant, with consent of Secker, Syriac, LXX, and three MSS. See chap. iv. note (p).

	READING OF PRINTED TEXT.	REJECTED EMENDATION.	AUTHOR.
CH. V. 3.	הזנית	הזנה	Houbigant, upon the authority of all the ancient versions.
7.	חדש	החסל	Houbigant, upon the supposed authority of the LXX. See chap. v. note (v).
CH. VI. 3.	יורה	ירוח	Archbishop Secker, upon the authority of the Syriac and Chaldee.
5.	משפטיך אור	משפטי כאור	Archbishop Newcombe, upon the authority of the Syriac and Chaldee. See chap. vi. note (f).
CH. VII. 1.	כרפאי	ברפאי	Archbishop Newcombe, upon the single authority of the printed Bible of Brescia. 1494.
2.	ללנבם	בלנבם	Archbishop Newcombe, upon the authority of the Complutensian Bible and some MSS. See chap. vii. note (d).
6.	אפהם	אפריים	Archbishop Newcombe, upon the authority of one MS., and the version of the LXX.
14.	יתגוררו	יתגודרו	Michaelis. The authority of one MS., and one edition only is alleged, and the version of the LXX. Another edition, and six or seven other MSS., might have been produced from De Rossi. But there is no sufficient reason to disturb the printed text.
16.	לא על	לא יועיל	Archbishop Newcombe, upon mere conjecture.

	READING OF PRINTED TEXT.	REJECTED EMENDATION.	AUTHOR.
CH. VIII. 5, 6.	נקין: כי מִיִּשְׂרָאֵל	נקין בִּישְׂרָאֵל or נקין בְּמִישְׂרָאֵל	Archbishop Newcombe, upon the authority of the LXX.
6.	והוא	הוא	Houbigant, alleging the Syriac. But if an alte- ration were to be made upon the authority of the Syriac, it would be to omit the whole word והוא. One MS. only of Kennicott's omits the ו, and originally one other of De Rossi's.
CH. IX. 13.	בנוה	בנאווה	Archbishop Newcombe, upon the authority of the Vulgate and the supposed authority of the Chaldee.
CH. X 5.	ינילו	יהילו	Galmet, upon mere con- jecture, without any au- thority, and without any <i>exigentia loci</i> .
10.	באותי	באתי	Houbigant, upon mere conjecture, without au- thority, and without ne- cessity.
—	באסרם	בהוסרם or ביסרם	Archbishop Newcombe, upon the supposed au- thority of LXX, Vul- gate, and Syriac.
11.	עברתי	העברתי	Archbishop Newcombe, upon mere conjecture, without any authority, and much for the worse.
—	שוב	מוט	Houbigant, upon mere conjecture.
—	ארכיב	ידרך	Archbishop Newcombe, upon mere conjecture.
12.	כפי	לפרי	Archbishop Newcombe, upon the supposed au- thority of LXX.

	READING OF PRINTED TEXT.	REJECTED EMENDATION.	AUTHOR.
CH. X. 12.	ועת	דעת	Archbishop Newcombe, upon the authority of LXX.
14.	שלמן	צלמנע	Grotius. See chap. x. note (s).
—	בית ארבאל	ביד ירבעל	Grotius, with some coun- tenance perhaps from Vulgate and the Alex. LXX. See chap. x. note (s).
15.	ביתאל	בית ישראל	Houbigant, upon the au- thority of LXX. See chap. x. note (s).
—	מפני רעת רעתכם	מפני רעיתכם	Archbishop Newcombe ; thus expunging from the text a frequent and most emphatic Hebraism, con- firmed by Vulg., Syriac, and LXX, except indeed the reading of the Al- dine MS. and text be admitted.
CH. XI. 2.	קראו	בקראי	Houbigant, upon the sup- posed authority of LXX and Syriac.
3.	זרועתיו	בזרעתי or בזרעותי	Archbishop Newcombe, upon the alleged autho- rity of the versions, the latter prophets, of Son- cinum, and one MS. of Kennicott's originally ; Abn Walid and R. Tan- chum ; to which may be added, for the omission of the suffix ך, three MSS. of De Rossi's ori- ginally. But the intro- duction of the prefix ב is entirely his own, with- out any authority at all. I should think by mis- take ; the learned Pri- mate having overlooked the preposition על.

	READING OF PRINTED TEXT.	REJECTED EMENDATION.	AUTHOR.
CH. XI. 4.	כמרימי	כמרים	Archbishop Newcombe, upon the authority of the versions, and one MS. of Kennicott's ori- ginally.
—	אוכל	אוכל לו or אוכלו	Archbishop Newcombe, upon the supposed au- thority of the LXX.
5.	לא	omitted	Archbishop Newcombe, upon the authority of LXX.
12.	רד	ירד	Archbishop Newcombe, upon the authority of Vulg. and perhaps Syr.
—	נאמן	ונאמן	Archbishop Newcombe, upon the authority of Vulgate.
CH. XII. 4.	בכה	בכה	Houbigant, upon mere conjecture.
—	עמנו	עמו	Houbigant, upon the sup- posed authority of Syr.
8.	יגיעי	יגיעו or יגיעי	Archbishop Newcombe, upon the authority of LXX.
—	לי	לו	Archbishop Newcombe, upon the authority of LXX.
9.		המעלהך inserted	Archbishop Newcombe, upon the supposed au- thority of LXX and Syr.
CH. XIII. 4.		המעלך inserted	Archbishop Newcombe, upon the authority of two MSS., with the sup- posed authority of the versions.
6.	כמרעיתם	במרעיתם	Houbigant, upon mere conjecture, and to the great detriment of the meaning.

	READING OF PRINTED TEXT.	REJECTED EMENDATION.	AUTHOR.
CH. XIII.			
9.	שחתך	שחתך	Houbigant, upon the supposed authority of the Syriac.
—	בי	מי	Houbigant, upon the supposed authority of Syr. and LXX.
13.	עת	עתה	Houbigant. Archbishop Newcombe cites the Syr. and Ald. LXX.
14.	אחי	איה	Houbigant, upon the supposed authority of the versions, and the supposed authority of St. Paul. See chap. xiii. note (o).
—	אחי	איה	
CH. XIV.			
2.	פרי שפתינו	פרי משפתינו or פרי שפתינו	Le Clerc, upon mere conjecture. Archbishop Newcombe, upon the authority of LXX and Syriac. See chap. xiv. note (c.)
6.	כלבון	כלבנה	Archbishop Newcombe, upon the authority of Chald.
8.	לי	לו	Archbishop Secker, upon the authority of LXX.

In addition to these fifty-one instances⁶, in which I reject the proposed alteration of particular passages, as unnecessary in every one, and, in many, much for the worse, the metrical arrangement attempted by the learned Primate may be con-

⁶ It may strike the learned reader, if he takes the trouble to compare the foregoing table with another which he will find at the end of this book, that in two, but in two only, of the fifty-one passages in which I reject Archbishop Newcombe's emendations, namely, in chap. vi. 3, and viii. 5, I have ventured to make emendations of my own. But these emendations of mine he will find to be confirmed by a great consent of the oldest printed editions and best MSS.

sidered as one vast conjectural emendation, affecting the whole text of the Prophet, in the form, though not in the substance, which I have not ventured to adopt. The style of Hosea is, indeed, poetical in the very highest degree. In maxim solemn, sententious, brief; in persuasion, pathetic; in reproof, severe; in its allusions, always beautiful and striking, often sublime; rich in its images; bold in hyperbole; artificial, though perspicuous, in its allegory; possessing, in short, according to the variety of the matter, all the characters by which poetry, in any language, is distinguished from prose. And there cannot be a doubt that the composition was originally in the metrical form. But as the division of the hemistichs is not preserved in the MSS., nor in any of the versions, I consider the metrical form as lost. And as the greatest adepts in the mysteries of the Masoretic punctuation have never discovered in this book (or, as far as I know, in any of the prophets) those peculiarities of accentuation, which are remarkable in the books confessedly retaining the metrical form; I suspect that it was lost early, not only in Hosea, but in all the prophets (Isaiah perhaps excepted); and the attempt to restore it is too much, in my judgment, for modern criticism; especially as the parallelism (the only circumstance the modern critic has to guide him in the construction of the distichs), is, in many parts of the book, if not indeed in the greater part of it, exceedingly imperfect, interrupted, and obscure: an effect, perhaps, of the commatism of the style. If in certain passages the parallelism is entire, manifest, and striking (as in some it certainly is, insomuch that some of Bishop Lowth's choicest examples, of this great principle of Hebrew verse, are taken from this prophet), I trust that my translation is so close, as in those parts to display the structure of the original, though the hemistichal division is not exhibited to the eye in the printed page: and that, notwithstanding this defect, if a defect it be, as much of the versification, if it may be so called, is preserved, as is with certainty discernible to the Biblical scholar in the Hebrew text, in its present state.

With respect to my translation, I desire that it may be distinctly understood that I give it not as one that ought to supersede the use of the Public Translation in the service of

the Church. Had my intention been to give an amended translation for public use, I should have conducted my work upon a very different plan, and have observed rules in the execution of it to which I have not confined myself. This work is intended for the edification of the Christian reader in his closet. The translation is such as, with the notes, may form a perpetual comment on the text of the holy prophet. For a translation, accompanied with notes, I take to be the best perpetual comment upon any text in a dead language. My great object, therefore, in translating, has been to find such words and phrases as might convey neither more nor less than the exact sense of the original, (I speak here of the exact sense of the words, not of the application of the prophecy). For this purpose I have been obliged, in some few instances, to be paraphrastic. But this has only been, when a single word in the Hebrew expresses more than can be rendered by any single word in the English, according to the established usage of the language. A translator who in such cases will confine himself to give word for word, attempts, in truth, what cannot be done, and will give either a very obscure or a very defective translation; that is, he will leave something untranslated. The necessity of paraphrastic translation will particularly occur wherever the sense of the original turns upon a paronomasia; a figure frequent in all the prophets, but in the use of which Hosea, beyond any other of them, delights. With the same view of presenting the sense of my author in language perspicuous to the English reader, for Hebrew phrases I have sometimes judged it expedient to put equivalent phrases of our own tongue (where such could be found) rather than to render the Hebrew word for word. But these liberties I have never used without apprising the learned reader of it in my critical notes, and assigning the reason. And sometimes, in the case of phrases, I have given the English reader a literal translation of the Hebrew phrase in the explanatory notes. In some instances, but in very few, I have changed words, and forms of expression, in frequent use in our Public Translation, for others, equivalent in sense, of a more modern phraseology; ever keeping my great point in view, to be perspicuous to the generality of readers. The dignity resulting from Archaisms

is not to be too readily given up. But perspicuity is a consideration to which every thing must be sacrificed. And if the phraseology of the Bible were not changed from time to time, to keep pace in some degree with the gradual changes of common speech, it would become unintelligible to the common people. With respect to them, at this day, the Holy Bible translated into the English of Chaucer's age, would be a translation out of one dead language into another. Not to say that Archaisms, too long retained, instead of raising the style, become in the end mean, and even ludicrous. The book of Psalms would be of little use to the vulgar, if it were translated into the vulgar tongue, after the manner of this specimen: "Why gnastes the gens, and the peple thoughte ydil thingis'?" though the text were accompanied with this luminous comment: "The prophete, snybband hem that tourmentid Crist, saies, *whit the gens—thoo were the knyttes of Rome that crucified Crist. —gnasted, as bestes with oute resoun. —and the peple, thoo were the Jews, thoughte vaynte thoughtes,*" &c. And the tragical story of John the Baptist, so admirably related in all its circumstances by the Evangelist, would not be heard with gravity in any congregation at this day, were the narrative to proceed in this language: "When the doughtyr of that Herodias was in-comyn, and had tombylde and pleside to Harowde, and also to the sittande at mete, the kynge says to the wench," &c. There is a limit, therefore, to the love of Archaisms, beyond which it should not be indulged. But there is a limit also to innovation, which I hope I have not passed.

The notes, which accompany my translation, are of two kinds, explanatory and critical. The first are intended to open the sense of the text, and point out the application of the prophecy, to the English reader. The latter are disquisitions upon various points of ancient learning, many of them purely philological, to ascertain the true sense of the text, to justify my translation of it, or the application of it that I teach the unlearned reader to make, to the satisfaction of the learned reader. The explanatory notes accompany

the text, being given at the bottom of the page; and the reference to these is by small figures. The critical notes are placed at the end by themselves; and the reference to these is by the capitals of the Roman alphabet. It often happens that I have occasion to give an explanatory and a critical note upon the same passage. In this case, that the text might not be too much crowded with marks of reference, I have often made the reference to the critical note at the end of the explanatory. It has sometimes happened that an explanatory note has unavoidably run to too great a length to be placed with convenience at the bottom of the page; in this case it is put at the end, among the critical; and the unlearned reader is referred to it in this manner: "For an explanation of this, or, For a further explanation of this, see note (A):" whereas in the case of reference at the end of an explanatory note to one of the critical, in which the mere English reader is less interested, the reference is simply "See note (A)." I would observe, however, that in the critical notes, with the exception of such as are purely philological, the unlearned reader will find much that may afford him both amusement and instruction. And many even of the philological may be of use to those who have a general acquaintance with ancient literature, though but a superficial knowledge of the oriental languages.

Although no pains have been spared to ascertain the true sense of the original in the obscurest passages, by consulting the ablest commentators and grammarians, and translations, ancient and modern, in all the languages I understand; and by an analysis, which to many may seem in some instances too strict, of words and phrases of various and doubtful meaning, I cannot have the vanity to suppose that the critical reader will not discover many blemishes and imperfections. Some corrections which have occurred to myself, in the progress of the work through the press, I have given in a short Appendix^s.

^s See Appendix, No. I.

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UPON repeated perusals of my translation of Hosea, and of my notes, I find little in either which I see reason to alter; nothing, indeed, with respect to the sense of a single text. In the translation, I have in this second edition, in some few places, changed expressions, which seemed to fall rather short in strength or dignity, for others of more force, or more elevated; some, which seemed harsh, for others more elegant; and some, which, by too close an adherence to the original, I feared might be obscure to the English reader, for others more conformed to the idiom of our language, but representing the sense with equal fidelity. By this greater freedom of translation I have, in some passages, removed the obscurity arising from an ambiguous reference of the pronoun of the third person, when it would rehearse both the subject and the object of the same verb. Instead of one of the pronouns I have sometimes put the noun itself, which it would rehearse⁹; or I have omitted the pronoun, either before or after the verb, when the person or thing to be rehearsed by it is evident, notwithstanding the omission¹. Sometimes I have put a plural, instead of a singular pronoun, to rehearse a collective². But these liberties have never been taken without the greatest caution, and in instances in which the sense is too clear and certain to be affected by them. In two passages I have rendered an active verb governing the pronoun of the third person as its object, by the verb passive, having the same pronoun for its subject³. And this may always be done, without a possibility of affecting the sense, when the subject of the active verb is the indefinite pronoun of the third person plural understood, corresponding to the French *on*. The indefinite plural understood I have sometimes expressed by the indefinite singular "*one*"⁴. Some additions are made to the notes, both the critical and the explanatory. These are given in a third number, added to the Appendix; where the learned reader will find the reasons

⁹ Chap. viii. 10; xii. 4.¹ Chap. x. 6; xii. 4.² Chap. xi. 5.³ Chap. xi. 2—7.⁴ Chap. xi. 4.

assigned of all material alterations, which have been made in the translation, beyond those now specified as respecting the pronoun, and the few which were proposed in the Appendix of the first edition, which are adopted. The grounds and reasons of these were stated in Appendix, No. I., which is given again without alteration.

With respect to emendations of the printed Hebrew text, I have neither revoked any that I proposed in my former edition, nor added to the number, except by an alteration of the stops in one passage; adhering immoveably to the principle laid down in my former preface, that the stops and vowel-points, and little else, are fair objects of conjectural criticism. They are fair objects of conjecture, because they are no part of the sacred text, but a supplement, added by critics, of abilities as contemptible as their industry was great, and of so late an age, that the Hebrew language was as much dead to them, as it is at this day to us. So far, however, and no farther, entitled to attention, as they may be supposed to have preserved in their cypher some relics of expositions handed down to them, by tradition, from abler interpreters of earlier ages. For this I take to be the true notion of the pointed Hebrew text; that it is the sacred text, accompanied with a perpetual philological comment, exhibited in cypher or short-hand, founded upon what the inventors of the cypher recollected and understood of a traditional exposition, corrupted and disfigured in many places by their own bad judgment and bad taste.

HOSEA.

CHAP. I.

- 1 THE word of JEHOVAH which was [spoken] unto Hosea (A), son of Beeri, in the days of Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah, and in the days of Jeroboam, son of Joash, king of Israel.
- 2 The beginning of the word of JEHOVAH by (A) Hosea was in this manner (B). JEHOVAH said unto (A) Hosea;

Go, take to thee a wife of prostitution, and children of promiscuous commerce: for the land is perpetually playing the wanton (c), forsaking JEHOVAH.

- 3 So he went and took Gomer, daughter of Diblaim, and
 4 she conceived and bare him a son. And JEHOVAH said unto him, Call his name JEZRAEL [*a seed of God*⁵]; for yet a little while, and I will visit the blood of Jezraël⁶ upon the house of Jehu, and I will abolish the kingdom of
 5 the house of Israel. And this shall be in that very day⁷, when I break the bow of Israel in the valley of Jezraël⁸.
 6 And she conceived again, and bare a daughter. And [God] said unto him, Call her name LO-RUHAMA⁹.

⁵ See Preface.

⁶ "Blood of Jezraël." Hebrew, "bloods of Jezraël;" *i. e.* blood of the holy seed, the faithful servants of God, shed by the idolatrous princes of Jehu's family in persecution, and the blood of children shed in their horrible rites upon the altars of their idols. For further explanation of this see (D).

⁷ "And this shall be in that very day, when I break." This entire abolition of the kingdom of the ten tribes shall take effect, at the time when I break, &c. See (E).

⁸ — "when I break the bow of Israel," &c. St. Jerome says the Israelites were overthrown by the Assyrians in a pitched battle in the plain of Jezraël. But of any such battle we have no mention in history, sacred or profane. But Tiglath-pileser took several of the principal cities in that plain, in the reign of Pekah. And afterwards, in the reign of Hosea, Samaria was taken by Shalmanazer after a siege of three years; and this put an end to the kingdom of the ten tribes. 2 Kings xv. 29, and xvii. 5, 6. And the taking of these cities successively, and, at last, of the capital itself, was "a breaking of the bow of Israel," a demolition of the whole military strength of the kingdom, "in the valley of Jezraël," where all those cities were situated. For the breaking of a bow was a natural image for the overthrow of military strength in general, at a time when the bow and arrow was one of the principal weapons.

Although the valley of Jezraël is here to be understood literally of the tract of country so named, yet perhaps there is an indirect allusion to the mystical import of the name. This being the finest spot of the whole land of promise; the name, the vale of Jezraël, describes it as the property of the holy seed, by whom it is at last to be possessed. So that, in the very terms of the denunciation against the kingdom of Israel, an oblique promise is contained of the restoration of the converted Israelites. The Israel which possessed it, in the time of this prophecy, were not the rightful owners of the soil. It is part of the domain of the Jezraël, for whom it is reserved.

⁹ — "not beloved," a disowned, neglected child, having no part in the affections of the reputed father.

- [*Not beloved*]: for I will no more cherish with tenderness¹ the house of Israel, insomuch as to be perpetually
 7 forgiving them (F). But the house of Judah with tenderness I will cherish; and I will save them by JEHOVAH their God, and will not save them by bow, nor by sword, nor by armour², nor by horsemen³.
 8 And she weaned Lo-ruhamah: and she conceived, and
 9 bare a son. And [God] said, Call his name LO-AMMI [*Not a people of mine*], for ye are no people of mine, and
 10 I will not be yours. Nevertheless the number⁴ of the children of Israel shall be as the sand of the sea, which cannot be measured, and cannot be counted; and it shall be, that, in the place⁵ where it was said unto them, "No people of mine are ye," [there] it shall be said unto them,
 11 "Children of the living God." And the children of

¹ — "cherish with tenderness," or, "cherish with a parent's tenderness;" for this is the full force of the original word.

² See Appendix, No. III.

³ These expressions are too magnificent to be understood of any thing but the final rescue of the Jews from the power of Antichrist in the latter ages, by the incarnate God destroying the enemy with the brightness of his coming; of which the destruction of Sennacherib's army in the days of Hezekiah might be a type, but it was nothing more. It may seem, perhaps, that the prophecy points at some deliverance peculiar to the house of Judah, in which the ten tribes will have no share; such as the overthrow of Sennacherib actually was; whereas the destruction of Antichrist will be an universal blessing. But, in the different treatment of the house of Judah and the house of Israel, we see the prophecy hitherto remarkably verified. After the excision of the kingdom of the ten tribes, Judah, though occasionally visited with severe judgments, continued however to be cherished with God's love, till they rejected our Lord. Then Judah became Lo-ammi; but still continues to be visibly an object of God's love, preserved as a distinct race for gracious purposes of mercy. Perhaps in the last ages the converts of the house of Judah will be the principal objects of Antichrist's malice. Their deliverance may be first wrought, and through them the blessing may be extended to their brethren of the ten tribes, and ultimately to the whole world. This order of things the subsequent prophecy seems to point out.

⁴ — "the number of the children of Israel." I think this is to be understood of the mystical Israel; their numbers, consisting of myriads of converts, both of the natural Israel, and their adopted brethren of the Gentiles, shall be immeasurably great.

⁵ "And it shall be, that, in the place," &c. That is, at Jerusalem, or, at least, in Judea, where this prophecy was delivered, and where the execu-

Judah shall be collected ⁶, and the children of Israel shall be united, and they shall appoint themselves one head, and come up from the earth ⁷. For great shall be the day of Jezraël ⁸.

CHAP. II.

- 1 Speak to (A) your brethren, O AMMI [*O my people*],
 2 and to your sisters, O RUHAMAH [*O darling daughter* ⁹].
 Argue with your mother; Argue, that she is no wife of mine, and [that] I am not her husband. But let her remove her paramours from her presence, and her adul-
 3 terers from her embraces ¹. Lest I strip her even of her under garments; and set her up to public view, naked

tion of the sentence took place. There, in that very place, they, to whom it was said, "Ye are no people of mine," shall be called "children of the living God." This must relate to the natural Israel of the house of Judah; for to them it was said, "Ye are no people of mine." And since they are to be acknowledged again as the children of the living God, in the same place where this sentence was pronounced and executed, the prophecy clearly promises their restoration to their own land. See note (G).

⁶ "And the children of Judah shall be collected," &c. When converts of the house of Judah shall have obtained a re-settlement in the Holy Land, then a general conversion shall take place of the race of Judah, and the race of the ten tribes. They shall unite in one confession, and in one polity, under one king, Christ the Saviour.

⁷ — "and come up from the earth;" *i. e.* from all parts of the earth to Jerusalem. Jerusalem being situated on an eminence, and in the heart of a mountainous region, which rose greatly above the general level of the country to a great distance on all sides; the sacred writers always speak of persons going to Jerusalem, as going up.

⁸ — "great shall be the day of Jezraël." Great and happy shall be the day, when the holy seed of both branches of the natural Israel shall be publicly acknowledged of their God; united under one head, their king Messiah; and restored to the possession of the promised land, and to a situation of high pre-eminence among the kingdoms of the earth. See note (H).

⁹ Although the Israelites in the days of Hosea were in general corrupt, and addicted to idolatry, yet there were among them, in the worst times, some who had not bowed the knee to Baal. These were always Ammi and Ruhamah; God's own people, and a darling daughter. God commissions these faithful few to admonish the inhabitants of the land in general, of the dreadful judgments that would be brought upon them by the gross idolatry of the Jewish church and nation.

¹ Hebrew, "from between her breasts." See Cant. i. 13.

- as the day when she was born (B); and make her like the waste wilderness²; and reduce her to the condition of a
 4 parched land, and kill her with thirst: and cherish not her children with kindness, for they are the children of promiscuous commerce.
- 5 For their mother hath played the wanton; she that conceived them hath caused shame (C). For she saith, I will go after my lovers; givers of my bread and my water,
 6 of my wool and my flax, of my oil and my liquors³. Therefore, behold I hedge⁴ up her ways (D) with thorns, and I fence her in with a stone fence (E), that she shall not find
 7 her outlets (F). Though she run after her lovers⁵, she shall not overtake them; though she seek them, she shall not find them. Then she will say, I will go and return to my first husband; for it was better with me then, than
 8 now. But she would not know that I gave her the corn, and the wine, and the oil, and silver I supplied to her in abundance, and gold with which they provided for Baal.
- 9 Therefore I take away again my corn in its proper time, and my wine in its season, and I carry off my wool and
 10 my flax [which were] to cover her nakedness⁶. And this moment I will discover her shame (G) in the sight of her

² Hebrew, "and lay her waste like a wilderness." It may seem harsh to say of a woman, that she shall be laid waste like a wilderness, and reduced to the condition of a parched land. But it is to be observed, that the allegorical style makes an intercommunity of attributes between the type and the thing typified. So that when a woman is the image of a country, or of a church; that may be said of the woman, which, in unfigured speech, might be said of the country, or the church, which she represents. The country might literally be made a waste wilderness, by unfruitful seasons, by the devastations of war, or of noxious vermin; a church is made a wilderness and a parched land, when the living waters of the Spirit are withheld.

³ Milk, honey, wine, &c.

⁴ See Appendix, No. III.

⁵ — "her lovers;" *i. e.* her idols, which, in her distress, she will suplicate in vain.

⁶ I think this 9th verse speaks of calamities already begun, and the 10th describes the progress and increase of them. It appears from all the prophets, and particularly from Amos and Joel, that the beginning of judgment upon the refractory rebellious people, was in unfruitful seasons, and noxious vermin, producing a failure of the crops, dearth, murrain of the cattle, famine, and pestilential diseases.

- 11 lovers, and none shall deliver her out of my hand. And
 I will cause all her merriment to cease, her festivals, her
 new moon, and her sabbaths, and all her public assem-
 12 blies. And I will lay waste her vineyards and her fig-
 tree orchards (н), of which she saith, These are my pay (і),
 with which my lovers requite me; but I will make them
 a forest, and the beasts of the field shall devour them.
 13 Thus I will visit upon her the days of the Baalim, when
 she burnt incense to them, and decked herself with her
 nasal gem, and with her necklace, and went after her
 lovers, but Me she forgot, saith **JEHOVAH**.
 14 Nevertheless, behold I will soothe her; and though I
 make her travel the wilderness, I will speak kindly to
 her⁷. For thence⁸ I have appointed her vineyards for
 15 her, and the vale of tribulation⁹ for a door of hope. And

⁷ — “soothe her and — speak kindly to her.” Speak what shall touch her heart, in her outcast state in the wilderness of the Gentile world, by the proffers of mercy in the gospel. “For the doctrine of the gospel,” says Luther upon this place, “is the true soothing speech, with which the minds of men are taken. For it terrifies not the soul, like the law, with severe denunciations of punishment; but although it reproves sin, it declares that God is ready to pardon sinners for the sake of his Son; and holds forth the sacrifice of the Son of God, that the souls of sinners may be assured, that satisfaction has been made by that to God.”

⁸ — “thence.” The English word “thence” renders either “from that place,” or “from that time,” or “in consequence of those things.” And the original word is used in all these various senses. No one of these senses would be inapplicable in this place: but the last, or the first as figurative of the last, seems the most significant. God declares, that through the wilderness lies the road to a rich fruitful country; *i.e.* that the calamities of the dispersion, together with the soothing intimations of the gospel, by bringing the Jewish race to a right mind, will be the means of reinstating them in that wealth and prosperity, which God has ordained for them in their own land.

⁹ — “tribulation,” or consternation. Hebrew, Achor, alluding to the vale near Jericho, where the Israelites, first setting foot within the Holy Land, were thrown into trouble and consternation by the daring theft of Achan. In memory of which, and of the tragical scene exhibited in that spot in the execution of the sacrilegious peculator and his whole family, the place was called the Vale of Achor, Josh. vii. And this Vale of Achor, though a scene of trouble and distress, was a door of hope to the Israelites under Joshua; for there, immediately after the execution of Achan, God said to Joshua, “Fear not, neither be thou dismayed” (chap. viii. 1.); and promised to support him against Ai, her king and her peo-

- there she shall sing as in the days of her youth, even as in the day when she came up out of the land of Egypt¹.
 16 And it shall be in that day, saith JEHOVAH, thou shalt call me HUSBAND², and no more shalt thou call me
 17 LORD. For I will take the names of those lords out of her mouth, that by their name they be no more remem-
 18 bered³. And I will make a covenant for them in that day, with the beasts of the field, and with the fowls of the heavens, and with the creeping things of the ground; and bow, and sword, and armour (L), will I break from off the earth, and I will make them lie down in their beds in
 19 security. And I will betroth thee to myself for ever.

ple. And from this time Joshua drove on his conquests with uninterrupted success. In like manner the tribulations of the Jews, in their present dispersion, shall open to them the door of hope. "And there"—*i.e.* in the wilderness, and in the vale of tribulation, under those circumstances of present difficulty mixed with cheering hope.

¹ See Exod. xv. This perpetual allusion to the Exodus, to the circumstances of the march through the wilderness, and the first entrance into the Holy Land, plainly points the prophecy to a similar deliverance, by the immediate power of God, under that Leader, of whom Moses was the type.

² Ishi, my husband, is an appellation of love; Baali, my lord, of subjection and fear. "God hath not given us the spirit of fear, but of power and of love, and of a sound mind." 2 Tim. i. 7. See Jer. xxiii. 27. See Note (κ), and Appendix, No. III.

³ It is vain to look for a purity of religious worship, answerable to this prophecy, among the Jews returned from the Babylonish captivity. This part of the prophecy, with all the rest, will receive its accomplishment in the converted race in the latter days. It is said, indeed, that, after the return from Babylon, the Jews scrupulously avoided idolatry, and have continued untainted with it to this day. But generally as this is asserted by all commentators, one after another, it is not true. Among the restored Jews there was indeed no public idolatry, patronized by the government, as there had been in times before the captivity, particularly in the reign of Ahaz. But from the time of Antiochus Epiphanes to the last moments of the Jewish polity, there was a numerous and powerful faction, which in every thing affected the Greek manners; and this hellenising party were idolaters to a man. The Jews of the present times, as far as we are acquainted with them, seem indeed to be free from the charge of idolatry, properly so called. But of the present state of the ten tribes we have no certain knowledge; without which we cannot take upon us either to accuse, or to acquit them.

—"a covenant." This covenant with the beasts of the field, the fowls of heaven, and the reptiles of the earth, is the final conversion of the most

To myself, I say, I will betroth thee with justice⁴, and with righteousness⁴; and with exuberant kindness⁴, and with tender love⁴. With faithfulness to myself, I say, I will betroth thee⁴; and thou shalt know the JEHOVAH. And it shall be in that day, I will perform my part (N), saith JEHOVAH; I will perform my part upon the heavens; and they shall perform their part upon the earth; and the earth shall perform her part upon the corn, and the wine, and the oil; and they shall perform their part for the JEZRAEL [*the seed of God*]. And I will sow her [as a seed], for my own self, in the earth⁵; and with tenderness I will cherish her, that had been LO-RUHAMA [*the not-beloved*]; and I will say to LO-AMMI [*to the no-people-of-mine*] AMMI [*my own people*] art thou; and he shall say, My God.

CHAP. III.

1 And JEHOVAH said unto me again, "Go, love the woman⁶ addicted to wickedness (A), and an adulteress; after the manner of JEHOVAH's love for the children of Israel⁷, although they look to other gods, and are addicted to goblets of wine."

ignorant and vicious of the heathen to the true faith. The effect of which must be, that they will all live in peace and friendship with the re-established nation of the Jews.

⁴ — "justice,—righteousness,—exuberant kindness,—tender love,—faithfulness." These words all have reference to what Christ did and gave for the espousal of the Church, his bride. See Note (M), and Appendix, No. III.

⁵ The myriads of the natural Israel, converted by the preaching of the apostles, were the first seed of the Universal Church. And there is reason to believe that the restoration of the converted Jews will be the occasion and means of a prodigious influx of new converts from the Gentiles in the latter ages. Rom. xi. 12. 15. Thus the Jezraël of the natural Israel from the first have been, and to the last will prove, a seed sown of God for himself in the earth. See Note (O).

⁶ — "the woman;" i. e. Gomer the prophet's wife, discarded for her incontinence after her marriage. In chap. i. 3, before her marriage, she was only a fornicatress; but, for her irregularities afterwards, she is now branded with the name of an adulteress. See Note (B), and Appendix, No. II.

⁷ — "children of Israel." "Children of Israel," and "house of Israel,"

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- 2 So I owned her (B) as my own by fifteen pieces of
 3 silver, and a homer and a half of barley. And I said
 unto her, "Many days shalt thou tarry for me; thou
 shalt not play the wanton, and thou shalt not have to do
 with a husband, neither will I with thee⁸."
- 4 For many days shall the children of Israel tarry, with-
 out king, and without ruler⁹, and without sacrifice¹, and
 without statue, and without ephod, and teraphim². After-

are two distinct expressions to be differently understood. "The house of Israel," and sometimes "Israel" by itself, is a particular appellation of the ten tribes, as a distinct kingdom from Judah. But "the children of Israel" is a general appellation for the whole race of the Israelites, comprehending both kingdoms. Indeed it was the only general appellation before the captivity of the ten tribes; afterwards, the kingdom of Judah only remaining, "Jews" came into common use as the name of the whole race, which before had been the appropriate name of the kingdom of Judah. It occurs for the first time in the 16th chapter of the Second Book of Kings, in the history of Ahaz. It is true, we read in Hosea of "the children of Judah and the children of Israel;" chap. i. 11. But this is only an honourable mention of Judah as the principal tribe, not as a distinct kingdom. And the true exposition of the expression is, "the children of Judah, and all the rest of the children of Israel." We find Judah thus particularly mentioned, as a principal part of the people, before the kingdoms were separated. See 2 Sam. xxiv. 1, and 1 Kings iv. 20. 25. And yet at that time Israel was the general name. 1 Kings iv. 1.

⁸ The condition of the woman restrained from licentious courses, owned as a wife, but without restitution of conjugal rights, admirably represents the present state of the Jews, manifestly owned as a peculiar people, withheld from idolatry, but as yet without access to God through the Saviour.

⁹ — "without king, and without ruler;" without a monarch, and without any government of their own.

¹ — "without sacrifice;" deprived of the means of offering the typical sacrifices of the law, and having as yet no share in the true sacrifice of Christ.

² — "without statue, ephod, and teraphim." After much consideration of the passage, and of much that has been written upon it by expositors, I rest in the opinion strenuously maintained by the learned Pocock, in which he agrees with many that went before him, and has the concurrence of many that came after, Luther, Calvin, Vatablus, Drusius, Livelye, Houbigant, and Archbishop Newcombe, with many others of inferior note; I rest, I say, after much consideration, in the opinion, that Statue, Ephod, and Teraphim, are mentioned as principal implements of idolatrous rites. And the sum of this 4th verse is this; that, for many ages, the Jews would not be their own masters; would be deprived of the exercise of

ward shall the children of Israel return, and seek the JEHOVAH their God, and the DAVID their king, and adore (D) JEHOVAH, and his goodness, in the latter days.

CHAP. IV.

- 1 Hear the word of JEHOVAH, ye children of Israel³; for JEHOVAH hath a controversy with the inhabitants of the land; because there is no truth, nor piety, nor knowledge
- 2 of God in the land. Cursing and falsehood, and murder and theft and adultery, know no restraint⁴, and
- 3 blood follows close upon blood⁵. Therefore the land shall mourn, and every one dwelling therein shall pine away, even to the beasts of the field and the fowls of the heavens; yea, the fish of the sea also shall be taken away.
- 4 By no means (B) let any one expostulate, nor let any one reprove⁶; for thy people⁷ are exactly like
- 5 those who will contend with the priest⁸. Therefore

their own religion, in its most essential parts; not embracing the Christian, they would have no share in the true service; and yet would be restrained from idolatry, to which their forefathers had been so prone.

It is to be observed, that this 4th verse is the exposition of the type of the Prophet's dealing with his wife. If the restriction of the Jews from idolatry is not mentioned, we have nothing in the exposition answering to that article of the typical contract with the woman, "Thou shalt not play the wanton." And certainly the restriction from idolatry is not mentioned in this 4th verse at all, if it be not represented by tarrying without statue, without ephod, and teraphim. See note (c).

³ See the foregoing chapter, note 2. The prophecy is still general, respecting both branches of the Jewish people.

⁴ — "know no restraint." Hebrew, "are burst out." See note (A).

⁵ Murder upon murder.

⁶ — "Let no one expostulate or reprove;" for all expostulation and reproof will be lost upon this people, such is their stubbornness and obstinacy.

⁷ — "thy people;" *i. e.* thy countrymen, O prophet.

⁸ — "contend with the priest." To contend with the priest, the authorized interpreter of the law, and the typical intercessor between God and the people, was the highest species of contumacy and disobedience, and by the law was a capital offence. See Deut. xvii. 12. God tells the Prophet, that contumacy and perverseness, even in this degree, were become the general character of the people. That the national obstinacy

thou⁹ shalt fall in the day¹, and the prophet also shall fall with thee in the night², and I will cut off thy mother³.

- 6 My people are brought to nothing for lack of knowledge⁴. Because thou⁵ hast scornfully rejected knowledge, I therefore will scornfully reject thee, that thou be no priest to me. Inasmuch as thou hast forgotten the
7 law of thy God, thy children also will I forget. In proportion as they were magnified⁶, they have sinned against

and contempt of the remonstrances and reproofs of the prophets, were such as might be compared with the stubbornness of an individual ; who, at the peril of his life, would arraign and disobey the judicial decisions of God's priests. See note (c).

⁹ — "thou." The last sentence was addressed to the prophet ; "thy people, O prophet." This is to the people themselves, "thou, O stubborn people." This sudden conversion of the speech of the principal speaker, from one to another of the different persons of the scene, is so frequent in the prophets, that it can create no difficulty. See Preface, p. 157.

¹ — "in the day ;" not for want of light to see thy way ; but in the full day-light of divine instruction, thou shalt fall. Even at the rising of that light, which is for the lighting of every man that cometh into the world. In this day-time, when our Lord himself visited them, the Jews made their last false step, and fell.

² — "in the night." In the night of ignorance, which shall close thy day, the prophet shall fall with thee ; that is, the order of prophets among thee shall cease.

³ — "thy mother ;" *i. e.* thy mother-city, the metropolis. So Capellus, Houbigant, and Archbishop Newcombe. But Jerusalem is intended, not Samaria. For Samaria was the metropolis of the kingdom of the ten tribes, not of the whole nation, the children of Israel in general. See note (d).

⁴ — "knowledge ;" *i. e.* consideration, attention. Because they would not use the means of knowledge which they had. But this lack of knowledge in the people was, in great measure, owing to the want of that constant instruction which they ought to have received from the priests. The lack of knowledge, therefore, is a general inattention of the people to their religious duty, arising from a want of the admonitions of their constituted teachers. The mention, therefore, of this lack of knowledge, occasions a sudden transition from general threatenings to particular denunciations against the priesthood. See note (e).

⁵ — "because thou," &c. These denunciations are addressed to the high priest for the time being, as the representative of the whole order.

⁶ — "magnified." The priesthood among the Jews was, by God's appointment, a situation of the highest rank and authority. The complaint

- 8 me. Their glory I will change into infamy. Every one of them, while they eat the sin-offerings of my people, 9 sets his own heart upon the crime⁷. [Or, Every one of them lifts up his soul to the crime]. (g) Therefore it shall be like people like priest, and I will visit upon each his ways, and his own perverse manners to either I will 10 requite. And they shall eat, and not be satisfied; wanton, and not procreate: because they have forsaken 11 the ЈЕHOBAH, to devote themselves (h) to dalliance and wine, and the intoxicating juice, which take possession of the heart⁸.
- 12 My people consult their wood⁹! Let their staff, therefore, give them answers (i). For a spirit of lasciviousness hath driven them astray, and they play the wanton, 13 [breaking loose] from subjection to their God. Upon the tops of the mountains they sacrifice, and upon the hills they burn incense, under the oak¹ and the poplar, and the acorn-tree, because the shade thereof is good. Since thus it is (k), let your daughters play the wanton, and 14 your daughters-in-law commit adultery. I will not visit upon your daughters when they play the wanton; nor upon your daughters-in-law when they commit adultery. Because themselves separate themselves² with harlots, and sacrifice with the women set apart to prostitution³.

is, that, in proportion as they were raised in dignity and power above the rest of the people, they surpassed the rest in impiety. See (r).

⁷ — “the sin-offerings,” &c. That is, while they exercise the sacred functions of the priesthood, and claim its highest privileges, their own hearts are set upon the prevailing idolatry.

⁸ See Appendix, No. III.

⁹ — “consult their wood;” *i. e.* the images of their idols, made of wood. — “consult,” as oracles, to foretell what is to come to pass, or to advise what measures should be taken.

¹ — “the oak;” *i. e.* the evergreen oak, or ilex. — “the acorn-tree,” the common oak.

² — “separate themselves with harlots;” *i. e.* they go aside, retire with the women, who prostituted their persons in the precincts of the idolatrous temples. — “themselves;” with respect to the change of person. See note 6.

³ — “set apart to prostitution;” or, — “consecrated to prostitution.” The people are charged with partaking in those rites of the idolatrous worship, in which prostitution made a stated part of the religious festi-

Therefore the people, which will not understand, shall fall ⁴.

15 ⁵ If thou play the wanton, O Israel, let not Judah become guilty. And come ye not unto Gilgal ⁶, neither go ye up
16 to Bethaven, and swear not "JEHOVAH liveth ⁷." Truly
17 Israel is rebellious, like an unruly heifer (L). Now will
18 JEHOVAH feed them as a lamb in a large place ⁸. A companion (N) of idols is Ephraim. —Leave him to himself. Their strong drink is vapid ⁹. Given up to lasciviousness,

vity. The expressions clearly allude to the practice mentioned by Baruch, vi. 43, and minutely described by Herodotus, Book i. ch. 199.

⁴ Here the chapter ought to end.

⁵ Here a translation is made, with great elegance and animation, from the general subject of the whole people, in both its branches, to the kingdom of the ten tribes in particular. "Whatever the obstinacy of the house of Israel may be in her corruptions, at least let Judah keep herself pure. Let her not join in the idolatrous worship at Gilgal or Bethaven, or mix idolatry with the profession of the true religion. As for Israel, I give her up to a reprobate mind." Then the discourse passes naturally into the detail and amplification of Israel's guilt.

⁶ Gilgal, in this period of the Jewish history, appears from Hosea and Amos to have been a scene of the grossest idolatry. "Come ye not"—*i. e.* Ye, O men of Judah. See note 6.

⁷ —"swear not," &c. *i. e.* swear not the solemn oath of the living God in an idolatrous temple.

⁸ —"in a large place," *i. e.* in an unclosed place, a wide common. They shall no longer be fed with care in the rich inclosures of God's cultivated farm; but be turned out to browse the scanty herbage of the waste. That is, they shall be driven into exile among the heathen, freed from what they thought the restraints, and, of consequence, deprived of all the blessings and benefits, of religion. This dreadful menace is delivered in the form of severe derision: a figure much used by the prophets, especially by Hosea. Sheep love to feed at large. The sheep of Ephraim shall presently have room enough. They shall be scattered over the whole surface of the vast Assyrian empire, where they will be at liberty to turn very heathen. See (M). It is remarkable, however, that it is said that, even in this state, Jehovah will feed them. They are still, in their utmost humiliation, an object of his care.

⁹ —"vapid." Sour, turned. The allusion is to libations made with wine grown dead, or turning sour. The image represents the want of all spirit of piety in their acts of worship, and the unacceptableness of such worship in the sight of God. Which is alleged as a reason for the determination, expressed in the preceding clause, to give Ephraim up to his own ways. "Leave him to himself," says God to his prophet, "his pre-

greedy of gifts¹, (O shame!) (q) are her great men. The
 19 wind binds her up in its wings², and they shall be
 brought to shame because of their sacrifices.

CHAP. V.

- 1 Hear ye this, O ye priests, and hearken ye, O house of Israel, and house of the king give ear, for upon you [proceeds] the sentence; because ye have been a snare upon
- 2 Mizpah, a net spread upon Tabor; and the prickers³ have made a deep slaughter. Therefore will I bring chastisement⁴ upon them all.
- 3 I have known Ephraim, and Israel hath not been con-

tended devotions are all false and hypocritical, I desire none of them.”
 See (o).

¹ Hebrew, They love, Give ye. See Prov. xxx. 15. See (p).

² An admirable image of the condition of a people torn by a conqueror from their native land, scattered in exile to the four quarters of the world, and living thenceforward without any settled residence of their own, liable to be moved about at the will of arbitrary masters, like a thing tied to the wings of the wind, obliged to go with the wind whichever way it set, but never suffered for a moment to lie still. The image is striking now; but must have been more striking, when a bird with expanded wings, or a huge pair of wings without head or body, was the hieroglyphic of the element of the air, or rather of the general mundane atmosphere, one of the most irresistible of physical agents. — “binds,” or “is binding,” the present tense, to denote instant futurity.

³ — “prickers,” scouts on horseback, attendants on the chase, whose business it was to scour the country all around, and drive the wild beasts into the toils. The priests and rulers are accused as the seducers of the people to apostasy and idolatry; not merely by their own ill example, but with premeditated design; under the image of hunters deliberately spreading their nets and snares upon the mountains. And their agents and emissaries, in this nefarious project, are represented under the image of the prickers in this destructive chase. The toils and nets are whatever, in the external form of idolatry, was calculated to captivate the minds of men; magnificent temples, stately altars, images richly adorned, the gaiety of festivals, the pomp, and, in many instances, even the horror of the public rites. All which was supported by the government at a vast expense. The deep slaughter, which the prickers made, is the killing of the souls of men. See (A).

⁴ — “will I bring chastisement upon” — Hebrew, — “will I be chastisement, or a chastiser, unto” —

cealed⁵ from me. At this very moment⁶ thou playest
 4 the wanton, O Ephraim; Israel is polluted. Their per-
 verse habits (B) will not permit them to return unto their
 God; for a spirit of wantonness is within them⁷, and the
 5 JEHOVAH they have not known. Therefore the excel-
 lency of Israel⁸ shall answer⁹ to his face, and Israel and
 Ephraim shall fall in their iniquity; with them also shall
 6 Judah fall. With their flocks and their herds they will
 go to seek the JEHOVAH, but they shall not find him¹;
 7 he hath disengaged himself² from them. To JEHOVAH
 they have been false. Verily they have begotten a race
 of aliens³. Now shall a month devour them with their
 portions⁴.

⁵ — “have known — hath not been concealed,” *i. e.* “have always known — hath at no time been concealed.” In like manner, at the end of the next verse, — “have not known,” is equivalent to — “have never known.”

⁶ See Appendix, No. III.

⁷ — “within them,—deep in their minds.”

⁸ — “the excellency of Israel,” *i. e.* God. The original word, which the Public Translation renders “pride,” is the same which in Amos, viii. 7, is rendered “excellency.” And there the “excellency of Jacob” certainly signifies the God of Jacob. See (c).

⁹ — “answer.” God is considered here, as in many parts of the prophets, as condescending to a litigation with his people; and the answer here is an answer in the cause argued. The answer on the part of God will be so clear and convincing, that the people of Israel will stand condemned by their own judgment. The answer will prove the justice of God’s dealing with them, and their guilt, even to their own conviction.

¹ See 2 Chron. xxix. 31—35. xxx. 13—15. 22—24. xxxi. 2—10. 2 Kings xxiii. 21, 22, and 26, 27. 2 Chron. xxxv. 1. 7—9. 18. Also, 2 Chron. xxxiv. 20—28. The prophecy looks forward to the times of Hezekiah and Josiah; declaring that the attempts of those pious kings to restore the true worship will fail of any durable effect, and will not avail to reverse the doom pronounced upon the guilty people.

² — “disengaged himself.” Hebrew, “loosened himself.”

³ — “a race of aliens.” Hebrew, “children strangers,” *i. e.* children trained from their earliest infancy in the habits and principles of idolatry, and growing up aliens with respect to God (for all are not Israel that are of Israel), alienated from Jehovah in their affections; and in their way of thinking, in their sentiments and practices, mere heathen.

⁴ “Now shall a month devour them with their portions.” A very short time shall complete their destruction. — “with their portions,” *i. e.* their allotments. They shall be totally dispossessed of their country; and the

- 8 Blow ye the cornet in Gibeah, the trumpet in Rama; sound an alarm at Bethaven. [Look] behind thee, O Benjamin⁵! Ephraim shall be given up to desolation, in the day of [working] conviction in the tribes of Israel⁶. I have declared what shall surely be.
- 10 The rulers (E) of Judah have been as those that remove the landmarks⁷. Upon them, like a flood, I will pour out my fury.
- 11 Ephraim is hard pressed, ruined in judgment⁸; because he is self-willed, walking after a commandment⁹.
- 12 Therefore am I as a moth in the garment¹ to Ephraim, and as a worm in the flesh¹ to the house of Judah (G).
- 13 When Ephraim perceives his holes², and Judah his corrupted force (I); then Ephraim will betake him to the Assyrian, and³ send to the king, who takes up

boundaries of the separate allotments of the several tribes shall be confounded and obliterated, and new partitions of the land into districts shall be made, from time to time, at the pleasure of its successive masters. The captivity of the ten tribes was completed soon after Hezekiah's attempted reformation, and the kingdom of Judah not long survived Josiah's. To these things I think "the moth" alludes. See note (D).

⁵ "Look behind thee, O Benjamin." This presents the image of an enemy in close pursuit, ready to fall upon the rear of Benjamin.

⁶ See Appendix, No. III.

⁷ That is, they have confounded the distinctions of right and wrong. "They have turned upside down all political order, and all manner of religion." English Geneva.

⁸ — "hard pressed, ruined in judgment." That is, he has no defence to set up against the accusation brought against him; he has nothing to say for himself.

⁹ — "self-willed, walking after a commandment." That is, although he has a commandment to walk after, namely, the divine law, yet he will take his own way; and this he does, notwithstanding that he pretends to acknowledge the authority of the commandment. The ten tribes pretended to be worshippers of Jehovah; but they worshipped him in the calves at Dan and Bethel; and they appointed a priesthood of their own, in prejudice of the prerogative of the sons of Levi. But see note (F).

¹ — "a moth in the garment — a worm in the flesh." From small and unperceived beginnings, working a slow, but certain and complete destruction.

² — "holes" eaten by the moth. See (H).

³ I leave a space here, to show that something is wanting to be the nominative case of the verb "send." Perhaps "Judah," which, however, is

all quarrels⁴. But he shall not be able to repair the damage for you⁵, nor shall he make a cure of (L) your corrupted sore. For, I will be as a lion unto Ephraim; and as a young lion to the house of Judah, I. I will seize the prey, and be gone; I will carry off, and none shall rescue. I will be gone, I will return unto my place⁶; till what time they acknowledge their guilt, and seek my face. When distress is upon them, they will rise early to seek me⁷.

CHAP. VI.

1 Come⁸, and let us return unto JEHOVAH. For He hath torn, but He will make us whole; He hath inflicted
2 the wound, but He will apply the bandage. He will bring us to life after two days; the third day He will raise us up, and we shall live in his presence⁹, and attain to knowledge.

not supplied either by MSS. or versions. But certainly something must have been said about what Judah would do, when he perceived his sore.

⁴ — “the king, who takes up all quarrels.” This describes some powerful monarch, who took upon him to interfere in all quarrels between inferior powers; to arbitrate between them, and compel them to make up their differences, upon such terms as he thought proper to dictate; whose alliance was, of course, anxiously courted by weaker states. Such was the Assyrian monarch, in the times to which the prophecy relates. His friendship was purchased by Menahem, king of Israel, 2 Kings xv. 19, 20; and in a later period solicited by Ahaz, xv. 5—9. See (κ).

⁵ See 2 Chron. xxviii. 19—21.

⁶ — “unto my place.” The image of the lion is pursued, making off to his lair with the prey. The sense is, that Jehovah will withdraw the tokens of his presence from the Jewish temple. The three first verses of the next chapter should be joined to this.

⁷ — “rise early to seek me.” Dr. Wheeler. Comp. Jer. xxxv. 14, 15.

⁸ “Come” — The prophet speaks in his own person to the end of the third verse. He takes occasion, from the intimation of final pardon to the penitent, given in the conclusion of God’s awful denunciation of judgment, to address his countrymen in words of mild, pathetic persuasion.

⁹ — “live in his presence.” Jehovah, who had departed, will return, and again exhibit the signs of his presence among his chosen people. So the Jews, converted and restored, will live in his presence, and attain to the true knowledge of God, which they never had before. The two days and the third day seem to denote three distinct periods of the Jewish

- 3 Our object of pursuit will be the knowledge of the JEHOVAH. His coming forth is fixed as the morning¹; and He shall come upon us as the pouring shower (B), as the harvest rain, [as] the rain of seed-time [upon] the earth².
- 4 What³ shall I do for thee, O Ephraim? What shall I do for thee, O Judah? Since your piety (D) is as the cloud of the morning; as the dew, which goeth off early.
- 5 It is for this that I have belaboured [them] by the prophets (E), killed them by the words of my mouth⁴: and the precepts given thee (F) were as the onward-going
- 6 light⁵. For I desired charity (G), not sacrifice; and

people. The first day is the captivity of the ten tribes by the Assyrians, and of the two under the Babylonians, considered as one judgment upon the nation; beginning with the captivity of the ten, and completed in that of the two. The second day is the whole period of the present condition of the Jews, beginning with the dispersion of the nation by the Romans. The third day is the period yet to come, beginning with their restoration at the second advent. R. Tanchum, as he is quoted by Dr. Pocock, was not far, I think, from the true meaning of the place. "The prophet," he says, "points out two times—and those are the first captivity, and a second. After which shall follow a third [time]; redemption: after which shall be no depression or servitude." And this I take to be the sense of the prophecy, in immediate application to the Jews. Nevertheless, whoever is well acquainted with the allegorical style of prophecy, when he recollects, that our Lord's sufferings were instead of the sufferings and death of sinners; that we are baptized into his death; and, by baptism into his death, are buried with Him; and that He, rising on the third day, raised us to the hope of life and immortality; will easily perceive no very obscure, though but an oblique, allusion to our Lord's resurrection on the third day; since every believer may speak of our Lord's death and resurrection as a common death and resurrection of all believers. See Appendix, No. III.

¹ — "fixed," &c. His appearance is fixed and certain, at its proper season, as the return of the morning. See (A).

² The images here describe the Jehovah, who is to come forth, as coming in the office of an universal benefactor; the giver of the most general and useful benefits, and as coming forth at a fixed season, and at a season when his appearance will be expected. See note (c).

³ Here Jehovah takes up the discourse again in his own person.

⁴ — "killed them," frightened them to death with terrible threatenings.

⁵ — "as the onward-going light." Hebrew, — "as light which goeth forth," *i.e.* as light, of which it is the nature and property to go forth—to propagate itself infinitely, and in all directions. A most expressive image of the clearness of the practical lessons of the prophets.

7 knowledge of God, more than burnt-offerings⁶. But they, like Adam⁷, have transgressed the covenant; even in these circumstances⁸ they have dealt treacherously 8 against me. Gilead⁹ is a city of workers of iniquity, 9 marked with footsteps of blood. And, like banditti lying in wait for the passenger, a company of priests, upon the highway, murder unto Sichem⁹. Verily they have 10 wrought lewdness in the house of Israel (L). There 11 have I seen a horrible thing. Fornications in Ephraim! Israel polluted! Moreover, O Judah, harvest-work¹ is appointed for thee, when I bring back the captivity of my people.

⁶ This is the general rule, comprehending the sum of the practical precepts of the prophets.

⁷ — “like Adam.” As Adam transgressed a plain command, so the Israelites transgressed the plainest and the easiest precepts. As Adam’s crime was not to be excused by any necessity or want, so the Israelites, secure under the protection of Jehovah had they continued faithful to Him, had no excuse in seeking other aids. Adam revolted from God to Satan, so the Israelites forsook God to worship devils. Adam broke that one command on which the justification of himself and his posterity depended, so the Israelites broke the one precept of charity.

⁸ — “even in these circumstances.” With all the advantages of the prophetic teaching, in spite of all admonition and all warning. See (H).

⁹ If Gilead be put here for Ramoth Gilead (and I know not what other city can be meant, see (I),) it was a city of refuge, Deut. iv. 43; and such also was Sichem, Josh. xx. 7. Both therefore inhabited by priests and Levites. By describing the first of these two cities as polluted with blood, and the high-road to the other as beset with knots of priests, like robbers, intent on blood, and murdering on the whole length of the way, up to the very walls of the town; the prophet means to represent the priests as seducers of the people to that idolatry which proved the ruin of the nation. Insomuch that, like a man who should be murdered in a place of religious retreat, or upon his way to it, the people, under the influence of such guides, met their destruction in the quarter where, by God’s appointment, they were to seek their safety. See (K).

¹ — “harvest-work.” Harvest-work is cut out for Judah at the season of bringing back the captivity. The tribe of Judah is, in some extraordinary way, to be an instrument of the general restoration of the Jewish people. Observe that the vintage is always an image of the season of judgment; but the harvest, of the in-gathering of the objects of God’s final mercy. I am not aware that a single unexceptionable instance is to be found in which the harvest is a type of judgment. In Rev. xiv. 15, 16,

CHAP. VII.

- 1 When (A) I would have healed² Israel, then the iniquity of Ephraim showed itself openly³, and the wicked doings of Samaria; for they carried on (B) delusion⁴. Therefore a thief is coming; banditti sally forth in the streets⁵.

“the sickle is thrust into the ripe harvest, and the earth is reaped;” *i. e.* the elect are gathered from the four winds of heaven. The wheat of God is gathered into his barn (Matt. xiii. 30). After this reaping of the earth, the sickle is applied to the clusters of the vine, and they are cast into the great wine-press of the wrath of God. Rev. xiv. 18—20. This is judgment. In Joel, iii. 13, the ripe harvest is the harvest of the vine, *i. e.* the grapes fit for gathering, as appears by the context. See (M). In Jer. li. 33, the act of threshing the corn upon the floor, not the harvest, is the image of judgment. It is true, the burning of the tares in our Saviour’s parable, Matt. xiii., is a work of judgment, and of the time of harvest, previous to the binding of the sheaves. But it is an accidental adjunct of the business, not the harvest itself. I believe the harvest is never primarily, and in itself, an image of vengeance.

² — “healed,” or “restored.” The particular time alluded to is, I think, the reign of the second Jeroboam, when the kingdom of Israel seemed to be recovering from the loss of strength and territory it had sustained, in the preceding reigns, by the encroachments of the Syrians; for Jeroboam “restored the coast of Israel, from the entering of Hamath unto the sea of the plain.” 2 Kings, xiv. 25. The successes vouchsafed to this warlike prince against his enemies were signs of God’s gracious inclination to pardon the people, and restore the kingdom to its former prosperity. “For the Lord saw the affliction of Israel that it was bitter. —And the Lord said that he would not blot out the name of Israel from under heaven; but he saved them by the hand of Jeroboam, the son of Joash.” 2 Kings, xiv. 26, 27. But these merciful purposes of God were put aside by the wickedness of the king and the people. For this same Jeroboam “did that which was evil in the sight of the Lord, he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.” Verse 24.

³ — “showed itself openly;” literally, “was uncovered,” or “was bare;” *i. e.* was open, avowed, and undisguised.

⁴ — “delusion;” literally, “they wrought falsehood,” or “a lie.” The lie, falsehood, or delusion, was every thing that was seductive in the external rites of the false religions.

⁵ The thief, Pul; whose peace Menahem bought with contributions levied upon the people. The banditti, the armies of Tiglath-pileser, over-running Gilead, Galilee, and Naphtali. 2 Kings, xv. 19, 20, 29, and 1 Chron. v. 26.

2 And let them not say unto their heart (D) that I have remembered all their wicked doings⁶; even still their perverse habits cling around them, they are before my
3 face. By their evil doings they pleasure the king, and
4 by their perfidies⁷ the rulers. All of them are adulterers; like an oven over-heated for the baker, the stoker (F) desists after the kneading of the dough, until the fermentation of it be complete (G)⁸. In the day⁹ of our king (I), the rulers were fevered with wine¹; he stretched out his
6 hand to (K) scorers². Truly, in the inmost part of it, their heart is like an oven (L), while they lie in wait; all the night their baker sleepeth; in the morning it³ burneth
7 like a blazing fire⁴. They are all hot as an oven, and have consumed their judges; all their kings are fallen⁵; not one among them hath called unto me.

⁶ Let them not console themselves with the imagination that, in these judgments, to be executed by Pul and Tiglath-pileser, they have suffered punishment in full proportion to their guilt, and have nothing further to dread. They continue unreclaimed. Their evil habits surround them; they are observed and noticed by me, and will bring down further vengeance. Observe that, even the first of these judgments was yet to come, when this prophecy was delivered. But it is usual with all the prophets, looking forward to futurity with full assurance of faith, to speak of it in the present, or even in the past time. See (C).

⁷ — “their perfidies” towards God, in deserting his service for idolatry. See (E).

⁸ For the exposition of this text see (H).

⁹ — “the day of our king,” the king’s birth-day, or perhaps the anniversary of his accession.

¹ — “fevered with wine,” Hebrew, “were sick with heat from wine.”

² — “he stretched out his hand to scorers.” Those who in their cups made a jest of the true religion, and derided the denunciations of God’s prophets, he distinguished with the most familiar marks of his royal favour; in this way carrying on the plot of delusion.

³ — “it,” *i. e.* the oven.

⁴ As an oven conceals the lighted fire all the night, while the baker takes his rest, and in the morning vomits forth its blazing flame; so all manner of concupiscence is brooding mischief in their hearts, while the ruling faculties of reason and conscience are lulled asleep, and their wicked designs wait only for a fair occasion to break forth.

⁵ — “all their kings are fallen.” The prophecy looks forward to the fall of the six last kings in perpetual succession, Zechariah, Shallum, Menahem, Pekahiah, Pekah, Hoshea.

- 8 Ephraim! He hath mixed himself with the peoples⁶!
 9 Ephraim is a cake not turned⁷! Foreigners have devoured his strength⁸, and he perceiveth not; grey hairs also are sprinkled upon him⁹, and he perceiveth not.
 10 And the excellency of Israel answereth to his face¹; but they return not to JEHOVAH their God, nor seek him for
 11 all this. For Ephraim is like a silly dove without sense. They call upon Egypt; they betake them to Assyria².
 12 Whithersoever they betake them, I will spread over them my net; as the fowls of the heaven I will bring them down; I will chastise them, as they hear it declared in their congregations³.
 13 Woe unto them, for they have wandered away from me. Destruction awaits them, for they have rebelled against me. And I would have redeemed them, but they spoke
 14 lies against me. And they cried not unto me in their

⁶ — “mixed himself with the peoples.” By his alliances with the heathen, and by imitation of their manners, he is himself become one of them. He has thrown off all the distinctions, and forfeited the privileges, of the chosen race. See Appendix, No. III.

⁷ — “a cake not turned.” One thing on one side, another on the other. Burnt to a coal at bottom; raw dough at the top. An apt image of a character that is all inconsistencies. Such were the ten tribes of the prophet’s day; worshippers of Jehovah in profession, but adopting all the idolatries of the neighbouring nations, in addition to their own semi-idolatry of the calves.

⁸ “Foreigners,” &c. His alliances with the Assyrians at one time, with the Syrians at another, at last with the Egyptians, have weakened his strength.

⁹ — “grey hairs,” the symptoms of decay.

¹ See verse 5.

² — “betake them to Assyria.” Hebrew, “they go to Assyria.” This going to Assyria cannot relate to the captivity of the ten tribes, of which Dr. Wells understands it. It is some voluntary going to Assyria which is imputed to them as a crime. Indeed, from this passage and many others, it appears that Dr. Wells’s third and fourth sections were delivered before the time to which Dr. Wells refers them. Those of the third, and part of the fourth, not later than the reign of Menahem, and all of them before the reign of Hoshea: though the predictions contained in them extend to the very last period of the kingdom of the ten tribes, and even far beyond it.

³ — “hear it declared in their congregations.” They heard their punishments declared in the prophetic denunciations in the books of Moses, which were read in their synagogues every Sabbath-day.

heart, although they howled upon their beds, and put
 15 themselves in a stir about corn and wine (M). They
 turned against me (N); then I chastised. I strengthened
 their arms; then they imagined mischief⁴ against me.
 16 They fall back into nothingness of condition⁵. They are
 become like a deceitful bow. Their rulers shall fall by
 the sword, for the petulance of their tongues. This shall
 bring derision upon them in the land of Egypt.

CHAP. VIII.

1 The cornet at thy mouth, [be it] like the eagle over
 the house of JEHOVAH⁶; inasmuch as they have trans-
 2 gressed my covenant, and rebelled against my law. [Yet]
 they cry unto me, O my God, we acknowledge thee (B).
 3 Israel! He hath cast off, hath Israel, what is good; the
 4 enemy shall pursue him. They have set up kings of
 themselves (C), but not for me. They have appointed
 rulers, whom I knew not⁷. Their silver and their gold

⁴ — “imagined mischief against me.” Formed their plots for the introduction of idolatry, proceeding even to persecution of the prophets and the true worship.

⁵ The situation of the Israelites, as the chosen people of God, was a high degree; a rank of distinction and pre-eminence among the nations of the earth. By their voluntary defection to idolatry, they debased themselves from this exaltation, and returned to the ordinary level of the heathen; so far above which the mercy of God had raised them. As if a man, ennobled by the favour of his sovereign, should renounce his honours, and of his own choice mix himself with the lowest dregs of the people. Thus voluntarily descending from their nobility of condition, the Israelites returned to “Not-High,” for so the Hebrew literally sounds. See (O).

⁶ Let the sound of the cornet in thy mouth be shrill and terrifying, as the ominous scream of the eagle hovering over the roof of the temple. See (A) and Appendix, No. III.

— “house of Jehovah.” The house of Jehovah is the temple at Jerusalem. The first four verses, therefore, of this chapter, seem to concern the whole people, and to predict the final dispersion of the people by the Romans. At the fifth verse, the prophecy returns to the kingdom of the ten tribes.

⁷ The only kings of the Israelites, of God’s appointment, were those of the line of David in Judah, and of Jeroboam and Jehu in the kingdom of the ten tribes. But these kings and princes, made without any Divine direction, are, I think, rather to be understood of those who reigned in

they have wrought for themselves into idols⁸, that they may be cut off.

- 5 Thy calf, O Samaria, hath cast thee off⁹. My anger burns against them. How long will they bear antipathy
6 (D) to pure religion (E)? For from Israel came¹ even this (F): the workman made it, and it is no God. Verily,
7 the calf of Samaria shall be reduced to atoms (G). Verily, a wind shall scatter him² abroad, a whirlwind shall cut him down (H): there shall be no stem belonging to him: the ear shall yield no meal; what perchance it may yield,
8 strangers shall swallow it up. Israel is swallowed up³:

Judæa after the death of John Hyrcanus, with the usurped title of king, being not of the royal family of David; and of the high priests irregularly constituted, in violation of the right of primogeniture in Aaron's family, than of the usurpers after Zechariah in the kingdom of Israel. See Appendix, No. I.

⁸ Of the idolatry of the Jews, after the return from the Babylonian captivity, see chap. ii. note ³, p. 182.

⁹ Here God himself, who is the speaker, turns short upon Samaria, or the ten tribes, and, in a tone of dreadful indignation, upbraids their corrupt worship, by taking to himself the title of Samaria's Calf. 'I, whom you have so dishonoured, by setting up that contemptible idol, as an adequate symbol of my glory; I, who have so long borne with this corrupt worship, now expressly disown you.'

¹ This thing, vile and abominable as it is, was his own invention; not a thing that he had learnt or borrowed from any other nation.

² — "him," viz. Israel. The first line of this seventh verse predicts generally the dispersion of the ten tribes, and the demolition of their monarchy by the force of the Assyrian, represented under the image of a scattering wind and destroying whirlwind. The following clauses describe the progressive steps of the calamity, in an inverted order. "There shall be no stem belonging to him." Nothing standing erect and visible in the field; that is, the nation shall be ultimately so utterly extinguished, that it shall not be to be found upon the surface of the earth. But before this utter ruin takes place, it shall be impoverished, and reduced to great weakness. For "the ear," upon the stem yet standing, shall be an ear of empty husks, "yielding no meal." The nation shall not thrive in wealth or power. "And what perchance it may yield, strangers shall consume." Before the extreme decay, represented by the barren year, takes place, its occasional temporary successes, in its last struggles, will all be for the enrichment and aggrandizement of foreign allies, at last the conquerors of the country.

³ — "swallowed up." Under this image the Hebrew language, the Greek, and our own, describe any sudden destruction so complete, as to leave no visible vestige of the thing remaining.

- They are now among the Gentiles like a vessel in which
 9 no man delighteth ⁴. For they are gone up of their own
 accord (1) to Assyria ⁵. A wild ass all alone for himself ⁶
 10 is Ephraim. They have given bounties to lovers ⁷. Not-
 withstanding that they may give the bounties among the
 Gentiles, forthwith will I embody the men (κ); and ere
 long they shall sorrow, on account of the burthen, the
 king, and (λ) the rulers ⁸.
 11 Inasmuch as Ephraim hath multiplied altars ⁹, altars
 12 are (counted) sin unto him (μ). I will write upon him
 SIN'S ¹. The masters (N) of my law are accounted as it

⁴ A utensil for the lowest purposes.

⁵ —“to Assyria.” This is not yet the going into captivity. The captivity, though near at hand, is yet to come. This going up is past. It is a voluntary going up, and a crime. The captivity is the punishment.

⁶ —“all alone for himself.” The pronoun “for himself,” after “alone,” is highly emphatical. It expresses the selfishness which belongs to an animal savage in such degree, as not only not to be tamed for the service of man, but frequently not disposed to herd with its own kind: without attachment to the female, except in the moment of desire; governed entirely by the œstrum of its own lusts. “Though wild asses be often found in the desert in whole herds, yet it is usual for some one of them to break away, and separate himself from his company, and run alone at random by himself; and one so doing is here spoken of.” Pocock upon the place.

⁷ —“bounties to lovers.” The prophecy alludes not exclusively to the bargain with Pul, but to the general profusion of the government in forming foreign alliances; in which the latter kings both of Israel and Judah were equally culpable, as appears by the history of the collateral reigns of Ahaz and Pekah. —“to lovers.” Every forbidden alliance with idolaters was a part of the spiritual incontinence of the nation. —“given bounties to.” The Hebrew word might be more literally rendered ‘gifted,’ or ‘endowed.’ But to preserve any thing of the spirit of the original, it is necessary to use a word here capable of being applied to military bounties in the next verse. In the next verse, God says, that whatever bounties the Israelites might offer, in order to raise armies of foreign auxiliaries, he would embody those armies; he would press the men, paid by their money, into his own service against them.

⁸ Ere long the king and the rulers will lament the impolitic expense incurred in gifts and presents to their faithless allies, and the burthen of taxes for that purpose laid upon the people.

⁹ —“multiplied altars;” in contempt of the one altar at Jerusalem.

¹ “I will write upon him SIN’S.” An allusion to the custom of marking a slave with the owner’s name. See note (μ).

- 13 were an alien race². The sacrificers of my proper offerings (o) sacrifice flesh, and eat. ЈЕХОВАН accepteth them not. Forthwith will he remember their iniquity, and visit their sins. They shall return into Egypt³. For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, which shall devour the stately buildings thereof.

CHAP. IX⁴.

- 1 Rejoice not, O Israel, like the peoples⁵, with joyous exultation (A); for thou hast played the wanton, not cleaving to thy God: thou hast set thy heart upon the 2 fee of prostitution (B). Upon all floors is corn⁶. The floor and the vat shall not feed them⁶, and the must (c)

² — “the masters of my law.” Those who pretend to be expounders of my law shall be disowned as aliens.

³ “To return into Egypt,” or “to go to Assyria,” seem to be used as proverbial expressions, capable, according to the application, of the one or the other of two different meanings;—either to be reduced to an abject, oppressed condition, like that of the Egyptian servitude, which is the sense here; or to fall into the grossest idolatries, such as were practised in Egypt and Assyria, which is the sense below, chap. ix. 3. See Dr. Blayney on Zechariah, v. 11.

⁴ The prophecy delivered in this and the next following chapter seems to regard the kingdom of Israel principally.

It should seem that this prophecy was delivered at a time when the situation of public affairs was promising; perhaps after some signal success, which had given occasion to public rejoicings.

⁵ — “like the peoples.” Those national successes, which might be just cause of rejoicing to other people, are none to thee; for thou liest under the heavy sentence of God’s wrath, for thy disloyalty to him; and all thy bright prospects will vanish, and terminate in thy destruction. The Gentiles were not guilty in an equal degree with the Israelites; for, although they sinned, it was not against the light of revelation, in contempt of the warnings of inspired prophets, or in breach of any express covenant.

⁶ What the fee of prostitution was, on which they had set their hearts, appears by chap. ii. 12: namely, abundance of the fruits of the earth; which they ascribed to the heavenly bodies, and other physical agents, which they worshipped. The prophet here tells them, they might think they had obtained their fee. For their crops were indeed abundant; nevertheless, they would not be the better for the plenty of their land. This might be brought to pass by the just judgment of God in various

- 3 shall deceive their (D) expectations. They shall not dwell in the land of JEHOVAH, for Ephraim is returning
 4 into Egypt, and they eat unclean things in Assyria⁷. Let them not make libations of wine to JEHOVAH⁸, for their sacrifices are not pleasant to him (E); they are to them as the meat of mourners⁹, of which all that eat are polluted; their food forsooth be it to themselves (G); let it not come into the house of JEHOVAH.
- 5 What will ye do for the season of solemn assembly,
 6 and for the festival of JEHOVAH? Behold all¹ are gone! Total devastation! Egypt shall gather them; Memphis shall bury them². Their valuables of silver! The nettle shall dispossess them, and the thistle, in their dwellings (H).
- 7 The days of visitation are come! The days of retribution are come! Israel shall know it! Stupid is the prophet (I)! The man of the spirit is gone mad³! In proportion to (K) the greatness of thine iniquity, great
 8 also is the vengeance! The watchman of Ephraim is with his God (L). The prophet! the snare of the fowler

ways: either the corn not yielding a nutritious meal, nor the grape a generous juice; or the stomach failing in its office to extract nutriment from good bread and wholesome drink; or the enemy driving them from their land, which thenceforward should produce its abundance for strangers.

⁷ — “returning into Egypt, and they eat unclean things in Assyria;” *i. e.* they are degenerating in their manners into mere idolaters of the very worst sort.

⁸ Compare Jer. vi. 20, and Isa. i. 11. 13.

⁹ — “meat of mourners,” *i. e.* the viands set out at funeral feasts; which feasts were in use among the Jews as well as the Gentiles; and, for any thing that appears, were not forbidden by the law, except to the priests, who were to take no part in the ceremonies of interments, except of their nearest relations. But such viands were unclean, and brought a temporary uncleanness upon all who partook of them. See note (F).

¹ — “All,” *i. e.* all the people of the land. See Appendix, No. III.

² Probably many of the inhabitants of the kingdom of Samaria fled into Egypt before the Assyrian captivity, and remained there to their death.

³ “Stupid — gone mad.” Stupid, if he himself discerneth not the signs of the times. Gone mad, if, aware of the impending judgment, he flatters the people with delusive hopes; and, by that conduct, makes himself an instrument in bringing on that public ruin, in which he himself must be involved. For a fuller explanation of this passage see note (I).

- is over all his ways⁴. Vengeance against the household⁵
 9 of my God (M)! They have gone deep in corruption, as
 in the days of Gibeah⁶. He will remember their iniquity,
 he will visit their sins.
- 10 As grapes in the wilderness⁷ I found (O) Israel; as the
 first ripe upon the fig-tree, in the beginning of her sea-
 son, I beheld your fathers. They of their own will (P)
 went to Baal Peor, and consecrated themselves to that
 obscenity (Q); and as [my] love of them so were their
 11 abominations⁸. Ephraim (R)! like a bird shall their
 glory fly away; there shall be no birth, no gestation, no
 12 conception⁹. If so be they bring up their children, still

⁴ —“his ways,” either the ways which the prophet himself pursues, and then the prophet is threatened with judicial deception; or the prophet’s ways may be the ways he recommends to the people; and then they are warned against his prevarications. The former, I think, is the better exposition.

The watchman is here evidently a title, by which some faithful prophet is distinguished from the temporizers and seducers. But who in particular is this watchman, thus honourably distinguished, and how is he “with his God?” I think the allusion is to Elijah and his miraculous translation. “Elijah, that faithful watchman, that resolute opposer of idolatry in the reign of Ahab and Jezabel, is now with his God, receiving the reward of his fidelity in the enjoyment of the beatific vision. But the prevaricating prophets, which now are, are the victims of judicial delusion.” See (N).

⁵ —“the household of my God,” the priests and prophets.

⁶ See Judges xix.

⁷ —“in the wilderness.” The wilderness is rightly connected with grapes, and is not to be connected with Israel. Here is no sort of allusion to the wilderness through which the Israelites were led to the promised land, as some of the Jewish expositors have most absurdly imagined; in which God found not Israel, but led him into it. The “waste howling wilderness,” in which God is said to have found Israel, in Deut. xxxii. 10, is the wilderness of idolatry; and the image there expresses the weak state of the Israelites, when they lived intermixed with idolaters, as strangers in Canaan, and afterwards as slaves in Egypt.

⁸ The love, gratuitous; the abominations without inducement, but from mere depravity. The love, the tenderest; the abominations enormous.

⁹ Baal Peor was the power presiding over procreation; making the women fruitful, and giving them quick and easy labour. See note (Q). Sterility therefore is threatened, with peculiar propriety, as the judgment for the worship of that idol.

- will I make them childless, till not a man is left. Verily
 wo still awaits them, even when I turn away (s) from
 13 them¹. Ephraim, to all appearance (τ), was planted on a
 rock (v) in a quiet habitation. But Ephraim is upon the
 point of bringing out his children to the murderer.
- 14 Give them, O JEHOVAH: What wouldst thou give?
 Give them an abortive womb and dried-up breasts; all
 their wickedness² in Gilgal (w).
- 15 Truly there I hated them³. For the evil of their per-
 verse practices (x), I will drive them out of my house,
 I will love them no more; all their rulers are revolters.
- 16 Ephraim is blighted (γ); their root is dried up: they

¹ —“turn away from them,” *i.e.* when I give them totally up; no longer attending to their conduct, or visiting their sins; when I have done with them.

² Requite them all their idolatries committed in Gilgal. At the beginning of the verse the prophet addresses Jehovah. Jehovah interrupts him, “What wouldst thou give?” *i.e.* what wouldst thou ask me to give them? The prophet resumes, and goes on to the end of the verse. Then Jehovah speaks again to the end of the 16th verse. The spirit of the prophet's prayer I take to be, that God would in mercy rather visit the sinful people with judgments immediately from himself, than give them up to the sword of the enemy. “Let us fall into the hands of the Lord,” said David, “for his mercy is great; and not into the hands of man.”

³ —“there I hated them.” The first great offence of the Israelites, after their entrance into the holy land, was committed while they were encamped in Gilgal; namely, the sacrilegious peculation of Achan. (Josh. vii.) And to this, I think, with Dr. Wells, these words allude. There, says God, of old was my quarrel with them.

Gilgal was the place where the armies of Israel, upon their entering Canaan, first encamped; where Joshua set up the twelve stones, taken by God's command out of the midst of Jordan, in memorial of the miraculous passage through the river. There the first passover was kept, and the fruits of the promised land first enjoyed. There the captain of the host of Jehovah appeared to Joshua. There the rite of circumcision, which had been omitted during the forty years of the wandering of the people in the wilderness, was renewed. And, in the days of the prophet Samuel, Gilgal appears to have been an approved place of worship and burnt offering. But in later times, it appears, from Hosea and his contemporary Amos, that it became a place of great resort for idolatrous purposes. And these are the wickednesses in Gilgal, of which the prophet here speaks.

shall produce no fruit⁴; even if they bring forth, yet will I slay the goodliest of their offspring.

- 17 My God will cast them away, because they have not hearkened unto him; and they shall become wanderers among the heathen.

CHAP. X.

- 1 Israel was a yielding (A) vine; his fruit⁵ was answerable to his vigour (B). According to the increase of his fruit, he increased in altars; like the beauty of his land, 2 he made the beauty of his images⁶. Their heart is divided⁷: forthwith shall they undergo their punishment. [God] himself (C) shall break down their altars, and 3 deface their images. This very moment shall they say, We have no king, because we feared not the JEHOVAH; and a king, what could he do for us? 4 Negotiate (D); swear false oaths; ratify a treaty⁸; nevertheless, judgment shall sprout up, like hemlock (E) 5 over the ridges of the field. The inhabitants (F) of Samaria shall be in consternation (G) for the great calf (H) of Bethaven. Verily there shall be mourning over it, of its people and of its priests, who exulted (I) over its 6 glory⁹; because it is stripped off from it, and with itself (K) also shall be carried into Assyria a present to the king (L) who takes up all quarrels¹. Ephraim shall be

⁴ Or thus, "Ephraim is smitten at the root; he is dried up, that he can bear no fruit." See note (Y).

⁵ The fruit here meant is not the fruit of good works, but the fruit of national prosperity; increasing population, abundant crops, numerous flocks and herds, public opulence, military strength.

⁶ His idolatrous altars were as numerous as his national prosperity was great; and the exquisite workmanship of his images was as remarkable as the natural beauty of his country.

⁷ — "divided" between God and their idols.

⁸ Negotiate alliances with one power and another; make a treaty with the Assyrian; bind yourselves to it with an oath. Break your oath, and make a new alliance with the Egyptian. In spite of all measures of crooked policy, all acquisitions of foreign aid and support, judgment is springing up.

⁹ — "its glory," the riches of its temple.

¹ See verse 13.

- overtaken in sound sleep² (m), and Israel shall be disgraced by his own politics³. Samaria is destroyed. Her king is like a bubble (n) upon the surface of the waters⁴.
- 8 The chapels also of Aven, that sin of Israel, shall be demolished. The bramble and the thistle shall overgrow their altars; and they shall say to the mountains, Cover us; and to the hills, Fall upon us.
- 9 More than in the days of Gibeah is the sin of Israel⁵. There they stood⁶. It overtook them not (o) at Gibeah,
- 10 the war against the children of iniquity⁷. It is in my desire, and I will chastise them⁸; and the peoples shall

² — “in sound sleep.” In a dream of security, when nothing will be less in his thoughts than danger.

³ The politics of treaties of alliance mentioned in verse 4. An impolitic alliance with the king of Egypt was the immediate occasion of Shalmanezzer’s rupture with Hoshea, which ended in the captivity of the ten tribes.

⁴ — “like a bubble,” &c., which no sooner swells than it bursts.

⁵ The sin of Israel now exceeds the sins of those sinful times, when every one did what was right in his own eyes; and it seemed right in the eyes of the whole tribe of Benjamin to protect the outrage of the Sodomites of Gibeah. See Judges xix.

⁶ “There”—*i. e.* upon that occasion, the quarrel with the tribe of Benjamin, on account of the outrage of the men of Gibeah. — “they stood;” they, the Israelites, “stood,” set themselves in array for the attack.

⁷ God gave the Israelites success in that righteous war. It may seem, however, strange, that it should be said, that the “war overtook them not,” as if they had not suffered by it; when they were unsuccessful in the two first assaults, and were repulsed by the Benjamites with a slaughter amounting, in the two days, to 40,000 men. Judges xx. 21. 25. But besides that the confederated tribes were ultimately successful, this loss, in proportion to their whole embattled force, which consisted of 400,000 men (ver. 2), was nothing in comparison with that of the tribe of Benjamin, which was all but cut off. For of their force, which was 26,700, no more than 1600 survived the business of the third day, in which the town of Gibeah was taken and destroyed. And of this remnant all seem to have been cut off afterwards, except the 600 men that fortified themselves upon the rock Rimmon; so that, of the whole tribe, not one forty-fourth part was left.

⁸ “It is in my desire,” &c. Then I protected and gave them success. But now it is my desire that they should suffer due punishment, and I will bring punishment upon them.

— “when they are tethered down to their two furrows;” or, “when they

be gathered together against them, when they are tethered down to their two furrows (p).

- 11 Yet Ephraim is a trained heifer; I delighted in treading out [grain] (q). Therefore I myself for good have crossed her neck⁹. I will make Ephraim carry me (r); Judah shall plow, Jacob shall harrow¹ for himself².
- 12 Sow to yourselves for righteousness, [that ye may] reap according to mercy³. Break up your fallows⁴; for it is time to seek the JEHOVAH, until he come, and rain
- 13 down righteousness⁵ upon you. Ye have plowed in wickedness, ye have reaped iniquity: ye have eaten deceitful fruit⁶, because thou hast trusted in thy own
- 14 way⁷, in the multitude of thy mighty men. Therefore a tumult shall arise among thy peoples, and all thy for-

are tied to their two faults." That is, when they are reduced to a situation of such difficulty and danger, as to have no hope of deliverance by any measures of human policy, in which alone they place their confidence, but by choosing one or other of two alliances, the Egyptian or the Assyrian; in the forming of either of which they are criminal, having been repeatedly warned against all foreign alliances.

⁹ This and the following clause give the image of a husbandman mounting his bullock, to direct it over the corn.

¹ See Appendix, No. III.

² The three first clauses of this verse express what had been done, for the instruction of Ephraim, by the Mosaic institution. The two last predict the final conversion of the Ephraimites, with the rest of the people, and their restoration to a condition of national splendour and prosperity. 'Notwithstanding the judgments that are to fall upon Ephraim, she was long under the training of my holy law; and the effect of that early discipline shall not be ultimately lost. I will in the end bring Ephraim to obedience; Judah shall be diligent in the works I prepare for her; and the whole race of Jacob shall take part in the same labours of the spiritual field, with profit and advantage to themselves.'

³ *i. e.* Sow such seed as may produce righteousness, *i. e.* your justification, in God's sight, that so ye may reap according to his exuberant mercy. (See Appendix, No. III.) The prophet speaks in this 12th verse; in the following, Jehovah takes up the discourse again.

⁴ Compare Jer. iv. 3.

⁵ The imputed righteousness of Christ.

⁶ — "deceitful fruit," fair to the eye, but without flavour, and affording no nourishment.

⁷ — "thy own way," the measures of thy own policy.

tresses shall be demolished⁸, as Shalman demolished Betharbal (s); in the day of battle the mother was dashed
 15 in pieces upon the children. Thus shall Bethel do to you, because of your wickedness, your passing wickedness⁹. As the morning (r) is brought to nothing (v), to nothing shall the king of Israel be brought¹.

CHAP. XI².

1 When Israel was a child, then I loved him, and out of
 2 Egypt called (A) my son³. No sooner they were called, than they were gone from my presence, they (c)! They sacrificed to Baalim, and burnt incense to graven images⁴:
 3 although I was a go-nurse (E) to Ephraim, taking them (F) over the shoulders⁵. But they would not know that

⁸ See Appendix, No. III.

⁹ Hebrew, "The wickedness of your wickedness." The idolatries practised in Bethel shall bring down similar vengeance upon you.

¹ The sudden and total destruction of the monarchy of the ten tribes is compared to the sudden and total extinction of the beauties of the dawn in the sky, by the instantaneous diffusion of the solar light; by which the ruddy streaks in the east, the glow of orange-coloured light upon the horizon, are at once obliterated, absorbed, and lost in the colourless light of day. The change is sudden even in these climates. It must be more sudden in the tropical; and in all, it is one of the most complete that nature presents.

² The Israel of this eleventh chapter is the whole people, composed of the two branches, Judah and the ten tribes. But "the house of Israel" is the kingdom of the ten tribes, as distinct from the other branch.

³ — "my son." Although the son, here immediately meant, is the natural Israel, called out of Egypt by Moses and Aaron, there can be no doubt that an allusion was intended by the Holy Spirit to the call of the infant Christ out of the same country. In reference to this event, the passage might be thus paraphrased: "God in such sort set his affection upon the Israelites, in the infancy of their nation, that, so early as from their first settlement in Egypt, the arrangement was declared of the descent of the Messiah from Judah, and of the calling of that Son from Egypt." See Gen. xlix. 10. Num. xxiii. 22. xxiv. 8.; and Deut. xxxiii. 7. See note (B).

⁴ — "graven images." For an explanation of this common expression, see note (D).

⁵ — "a go-nurse," &c. When a young child is first taught to go, the nurse places herself behind its back, and putting her hands forward, over

I preserved their health (פ²) amid the grievous plagues
 4 (ג) of men⁶. I drew them with the bands of love, and I
 was unto them as one raising the yoke⁷ upon their
 cheeks, and I spread provender⁸ before him.

5 They shall not return into the land of Egypt⁹; but
 the Assyrian, he shall be their king: because they have
 6 refused to return [to me] (ח). And the sword shall
 weary itself in his cities, and consume his diviners¹, and
 7 devour because of their counsels; and my people shall
 hang in anxious suspense till my returning². For they
 were called to a high degree³. All of one mind (κ),
 they would not (ל) be exalted.

8 How shall I give thee up, O Ephraim? Abandon
 thee, O Israel? How shall I make thee as Admah,
 place thee in the condition of Zeboim? My heart is
 9 turned upon me, my bowels (מ) yearn all together. I will
 not execute the fury of mine anger; I will not return⁴ to
 make destruction of Ephraim. For God I am, and not

its shoulders, brings them under its arm-pits; and, supporting the child in
 this manner, paces slowly after it, taking step for step with the child. The
 allusion in the text is to that sort of nurse who performs this office.

⁶ —“grievous plagues of men.” The plagues of Egypt, which touched
 not the Israelites.

⁷ —“the yoke;” the heavy yoke of the Egyptian bondage. The ex-
 pression of raising the yoke refers, as is well observed by Archbishop
 Newcombe, and before him by Bishop Lowth on Isaiah, i. 3, to the cus-
 tom of raising the yoke forward, to cool the neck of the labouring beast.

⁸ —“provender.” The manna in the wilderness. Castalio, and the
 margin of the Bishops' Bible.

⁹ —“not return into the land of Egypt.” They were desirous of making
 their escape thither, and many families perhaps effected it. See ix. 6. But
 here it is threatened, that the nation in a body shall not be permitted so
 to escape.

¹ —“diviners.” The stupid prophet, and the man of the spirit gone
 mad, mentioned ix. 7. See note (i).

² The Israelites are not threatened with utter destruction, but a near
 approach to it. Till the season shall come for God's turning to them
 again, they shall remain in a state of doubtful anxious expectation of relief,
 or of worse distress.

³ —“a high degree;” the opposite of “nothingness of condition,”
 mentioned chap. vii. 16. See the notes on that place.

⁴ —“return.” When I come a second time, it will not be to destroy.
 An indirect promise of coming again, not for judgment, but for mercy.

man; the Holy One in the midst of thee, although I am
 10 no frequenter of cities⁵. After JEHOVAH they shall
 walk⁶. Like a lion he shall roar; verily he himself (o)
 shall roar; and children⁷ shall hurry (p) from the west.
 11 They shall hurry like the sparrow (q) from Egypt, and
 like the dove from Assyria; and I will settle them in
 12 their own houses, saith JEHOVAH (r). Ephraim hath
 compassed me about with treachery, and the house of

⁵ — “the Holy One,” &c. Dwelling with thee, but in a peculiar and extraordinary manner, not after the manner of men. I am no frequenter of cities in general. See note (n).

⁶ — “after Jehovah.” The time will yet come, when they shall be converted.

⁷ — “children.” It is remarkable, that the expression is neither “their children,” nor “my children,” but simply “children.” The first would limit the discourse to the natural Israel exclusively; the second would be nearly of the same effect, as it would express such as were already children, at the time of the roaring. But the word “children,” put nakedly, without either of these epithets, expresses those who were neither of the natural Israel, nor children,—that is, worshippers of the true God,—at the time of the “roaring;” but were roused by that sound, and then became children, *i.e.* the adopted children, by natural extraction Gentiles. This and the next verse contain indeed a wonderful prophecy of the promulgation and progress of the gospel, and the restoration of the race of Israel. The first clause of this tenth verse states generally, they shall be brought to repentance. In what follows, the circumstances and progress of the business are described. First, Jehovah shall roar; the roaring is unquestionably the sound of the gospel. Jehovah Himself shall roar: the sound shall begin to be uttered by the voice of the incarnate God Himself. The first effect shall be, that children shall come fluttering from the west; a new race of children: converts of the Gentiles; chiefly from the western quarters of the world, or what the Scriptures call the west; for no part I think of Asia Minor, Syria, or Palestine, is reckoned a part of the east in the language of the Old Testament. Afterwards the natural Israel shall hurry from all the regions of their dispersion, and be settled in their own dwellings.

It is to be observed, that the roaring is mentioned twice. It will be most consistent with the style of the prophets, to take this as two roarings; and to refer the hurrying of the children from the west, to the first; the hurrying from Egypt and Assyria, to the second. The times of the two roarings are the first and second advent. The first brought children from the west; the renewed preaching of the gospel, at the second, will bring home the Jews. And perhaps this second sounding of the gospel may be, more remarkably even than the first, a roaring of Jehovah in person. See Appendix, No. III.

Israel with deceit. But Judah shall yet obtain dominion⁸ with God, and shall be established⁹ with the Holy Ones.

CHAP. XII¹.

- 1 Ephraim feedeth on wind², and followeth after the east wind³. Every day he multiplieth falsehood and destruction⁴. For a while they make a covenant with the Assyrian, at the same time oil is carried into Egypt.
- 2 JEHOVAH hath also a controversy with Judah; and is about to visit upon Jacob according to his ways; according to his perverse practices, he will recompense unto
- 3 him. In the womb he took his brother by the heel, and
- 4 in his adult vigour (A) he had power with God. Even matched with the angel (B) he had power, and was endowed with strength (C). He had wept (D), and made supplication. At Bethel he found the angel, who spake
- 5 with us there⁵; even JEHOVAH God of hosts, JEHOVAH

⁸ — “obtain dominion.” A promissory allusion to a final restoration of the Jewish monarchy.

⁹ — “established.” The word may signify either the constancy of Judah’s fidelity to the “Holy Ones;” or the firmness of the support which he shall receive from them. “The Holy Ones,” the Holy Trinity. By the use of this plural word, the prophecy clearly points to the conversion of the Jewish people to the Christian faith. See note (s).

¹ The prophet speaks to the end of the 6th verse; then God.

² — “feedeth on wind;” pursues measures, from which he reaps no advantage: his forbidden and impolitic alliances.

³ — “east wind.” The females of some animals, mares in particular, are supposed to conceive heat, by snuffing the dry east wind. So the Israelites, by their foreign alliances, were inflamed with the love of idolatry.

⁴ — “destruction;” *i.e.* multiplying his falsehood he multiplies the causes of his own destruction. See Appendix, No. III.

⁵ — “spake with us;” that is, God spake with us in the loins of Jacob. The things spoken certainly concerned Jacob’s posterity, as much as, or more than, himself. See note (E). Observe, that the taking of his brother by the heel is not mentioned in disparagement of the Patriarch. On the contrary, the whole of these two verses is a commemoration of God’s kindness for the ancestor of the Israelites, on which the prophet finds an animated exhortation to them, to turn to that God from whom they might expect so much favour. This favour of God for Jacob displayed itself

- 6 in his memorial⁶. Thou⁷ therefore turn unto thy God; keep to charity and justice (g), and ever look out for thy God.
- 7 ⁸ Canaan the trafficker (н)! The cheating balances in his hand! He has set his heart upon over-reaching (i).
- 8 Nevertheless Ephraim shall say⁹, Although I became rich, I acquired to myself [only] sorrow; all my labours
- 9 procured not for me what may expiate iniquity (κ). But I, JEHOVAH, am thy God from [thy first deliverance from] the land of Egypt. I will yet again make thee dwell in tents, as in the days of the solemn assembly.
- 10 I have spoken [coming] upon the prophets (л), I have also multiplied vision; and by the ministry of the prophets I have shewn similitudes¹.
- 11 Was their idolatry in Gilead? Surely in Gilgal they are become vanity. They sacrifice bullocks; their altars
- 12 also are as heaps upon the ridges of the field². But

when he was less than an infant; for, before he was born, he took his brother by the heel; and, in his adult vigour, he was endued with such strength, as to prevail against the angel.

⁶ — "his memorial;" *i. e.* God's memorial. His appropriate, perpetual, incommunicable name, expressing his essence. See note (f).

⁷ Thou therefore, O Israel, encouraged by the memory of God's love for thy progenitor, and by the example which thou hast in him of the efficacy of weeping and supplication, turn to thy God in penitence and prayer, and in the works of righteousness; and ever, under all circumstances, and at all times, look out for his mercy and aid, and weary not with expectation of his coming.

⁸ God says to the prophet, Instead of turning to me, and keeping to works of charity and justice, he is a mere heathen huckster. Thou hast miscalled him "Jacob." He is Canaan. Not Jacob, the godly, the heir of the promise. Canaan the cheat, the son of the curse.

⁹ Nevertheless, the time will come, when Ephraim will repent and say, &c. What follows is the penitent confession of the Ephraimites, in the latter days, wrought upon at last by God's judgment and mercies.

¹ Compelling the prophets to perform symbolical actions; as, in the case of Isaiah, going naked; Jeremiah, binding himself; Ezekiel, lying on one side; not mourning for his wife; Hosea's marriage; and many other instances.

² The tribes settled about Gilead, beyond Jordan, were already captivated by Tiglath-pileser. God, by the prophet, declares, that the idolatry still practised in Gilgal was equally abominable, and would bring down similar judgments upon the remaining tribes, on the west of Jordan.

- Jacob³ fled into the field of Syria, and Israel became a servant for a wife, and for a wife he kept watch (M).
 13 Therefore by a prophet **JEHOVAH** brought up Israel out of Egypt, and by a prophet was he tended (N). Ephraim
 14 has given bitterest provocation. Therefore his murders shall be upon him: he shall be forsaken: and his master⁴ shall requite unto him all his blasphemies.

CHAP. XIII.

- 1 When Ephraim spake, there was dread: he was exalted
 2 in Israel. But he offended in Baal, and died⁵. And now they repeat [their] sin; and (A) in their great wisdom⁶ they have made to themselves molten images (B) of their silver: idols, the workmanship of artificers. Their finishing is (c), that they say, Let the sacrificers of
 3 men kiss the calves⁷. Therefore they shall be as the cloud of the morning, and as the dew which passeth

³ So opposite to thine was the conduct of thy father Jacob, that he fled into Syria, to avoid an alliance with any of the idolatrous families of Canaan; and, in firm reliance on God's promises, submitted to the greatest hardships. And in reward of his faith, God did such great things for his posterity, bringing them out of the land of Egypt, and leading them through the wilderness like sheep, by the hand of his servant Moses.

⁴ — "his master;" that is, his conqueror, who shall hold him in servitude, and be the instrument of God's just vengeance.

⁵ The former part of the verse describes the consequence and pre-eminence of Ephraim, in his own country, and among the neighbouring nations; the latter part, his diminution and loss of consequence by his idolatry.

⁶ Spoken ironically.

⁷ This verse briefly describes the progress of idolatry among the ten tribes, from the time of the introduction of the worship of the Tyrian Baal in the reign of Ahab, which may be reckoned its commencement. From this time they were daily multiplying their idols, and adopting all the abominations of the heathen rites. The earlier worship of Jeroboam's calves was the least part of their guilt; for it was not properly idolatry; it was a schismatical worship of the true God, under disallowed emblems, and by a usurping priesthood. But at length superstition made such a progress among them, that human sacrifices were made an essential rite in the worship of the calves. And this was the finishing stroke, the last stage of their impiety; that they said, "Let the sacrificers of men kiss the calves." Let them consider themselves as the most acceptable worship-

away early⁸; as chaff driven by the whirlwind from the
 4 threshing floor, and as smoke from the chimney. Yet I
 JEHOVAH am thy God from [thy first deliverance from]
 the land of Egypt; and thou shalt know no God but
 me⁹, for Saviour there is none beside me.

5 I sustained thee (E) in the wilderness. In the land of
 parching thirst (F), as in their own pastures: and they
 6 were fed to the full (G). Fed to the full, and their heart
 7 was lifted high; for that very reason¹ they forgot me.
 Therefore I will be unto them as a lion: as a leopard by
 8 the way-side (H) I will lie upon the watch (I). I will
 meet them as the bereaved bear, and I will rend the caul
 of their heart; like a lioness I will devour them upon the
 spot (K). The wild beast² shall tear them limb from
 limb (M).

9 It is thy destruction (N), O Israel, that upon me [alone
 10 it lies] to help thee³. Where (O) is thy king? Where

pers, who approach the image with human blood. — “kiss the calves;”
i. e. worship the calves. Among the ancient idolaters, to kiss the idol
 was an act of the most solemn adoration. Thus we read in holy writ of
 “all the knees which have not bowed to Baal, and every mouth which
 hath not kissed him.” Tully mentions a brazen statue of Hercules at
 Agrigentum, in which the workmanship of the mouth was sensibly worn
 by the frequent kisses of the worshippers. And in allusion to this rite,
 the holy psalmist, calling upon the apostate faction to avert the wrath of
 the incarnate God, by full acknowledgment of his Divinity, bids them
 “kiss the Son;” *i. e.* worship Him. See more about human sacrifices,
 note (D).

⁸ Compare vi. 4.

⁹ — “thou shalt know no God but me;” that is, thou shalt not expe-
 rience the power and protection of any other. Those thou callest thy
 gods will be able to do nothing for thee.

¹ — “for that very reason.” My kindness itself was the occasion of
 their ingratitude; for, in the pride of heart, which the miraculous supply
 of their wants for so long a time produced in them, they forgot their
 benefactor.

² God, in a paroxysm, as it were, of indignation, calls Himself the wild
 beast. See note (L).

³ Powerful as my protection would have been, O Israel, hadst thou
 placed thy reliance and hope upon me exclusively; thou hast broken the
 covenant, thou hast sought to other succour, thou hast formed alliances
 with the heathen, and even courted the protection of their gods. I there-
 fore, in my wrath, withdraw from thee my special aid; and, since for-

- now is he⁴? to save thee forsooth (p) in all thy cities.
 11 And thy judges (q)? Inasmuch as thou saidst, Give me
 a king and rulers, I gave thee a king in mine anger⁵, and
 I take him away in my fury.
 12 The iniquity of Ephraim is fagotted up⁶; his sin is
 13 hoarded⁶. The pangs of a travailing woman are coming
 upon him. He is of the thoughtless race (r), for it is the
 critical moment, when he ought not to stand still: the
 children are⁷ in the aperture (s).

saken of me, thou hast no other helper, thy ruin must ensue. Thus thy great privilege, to have God alone for thy defence, becomes the occasion of thy destruction. What follows is angry expostulation, in broken sentences.

⁴ "Where is thy king?" &c. This vehement redoubled interrogation seems to suppose a denial on the part of the Israelites of the helpless ruined state asserted in the former verse as the consequence of God's withdrawing his protection. Do you deny this? Do you pretend that you have still means of defence, hope of deliverance? You rely upon the policy or prowess of your monarch. Where is he, this wise and mighty king? Tell me in what quarter? Your judges, your provincial rulers, where are they? Let me see what deliverance this king and these rulers can effect.

⁵ — "I gave thee a king in mine anger." It is not to be concluded from this expression that God dislikes the monarchical form of government. If this were the place for the discussion, it were easy to show, that the monarchical is the form most approved in holy writ; as it was also among the heathen the favourite government of the heroic ages. But the original form of government in Israel was a monarchy: in which God Himself was the monarch, and the priests, prophets, and judges, were his ministers. When the Israelites, therefore, desired to have a king, they forgot that they had a king already; the Lord of all the earth condescending to be in a peculiar manner their immediate sovereign. Their petition for a king was in contempt of that sovereignty of God; and this was the circumstance by which they incurred God's displeasure in that petition. I would observe that the seven verses of this chapter, from the 5th to the 11th inclusively, form a section which regards the whole race of Israel in general. At the 12th verse the prophecy turns again on Ephraim in particular.

⁶ — "fagotted up . . . hoarded," in God's remembrance.

⁷ — "the aperture;" Hebrew, "the breach." They are actually passing through the opening of the parts distended by the throes of labour. It is the very moment when the pains must terminate in the delivery, or the death of the woman. A proverbial expression for a crisis of extreme danger and doubtful catastrophe. See Is. xxxvii. 3. At such a moment as this, thoughtless Ephraim is supine and unconcerned.

- 14 (τ) From the power of hell⁸ I will redeem them.
 From Death I will reclaim them⁹. Death! I will be
 thy¹ pestilence (v). Hell! I will be thy¹ burning
 plague (w).
 15 (x) No repentance is discoverable to my eye²! Nay,

⁸ — “hell.” Not the place where the damned are to suffer their torment; but the invisible place, where the departed souls of the deceased remain, till the appointed time shall come for the re-union of soul and body. This is the only hell of the Old Testament; though, by an abuse of the word, the place of torment is the first notion it presents to the English reader. But the English word hell properly imports no more than the invisible or hidden place, from the Saxon “helan,” to cover over.

In the New Testament we find the word hell in our English Bibles in twenty-one passages in all. In nine of these it signifies the place of torment; namely, in these, Matt. v. 22. 29, 30; x. 28; xviii. 9; xxiii. 15. 33. Mark ix. 47. Luke xii. 5. In the other twelve, simply the region of departed spirits. And in this same sense it is used in the Apostles’ Creed — “He descended into hell.” Of this place we know little, except that to those who die in the Lord it is a place of comfort and rest. Not a jacobinical paradise of eternal sleep and senselessness; but a place of happy rest and tranquil hope. In the prophetic imagery it is often mentioned, as a dark cave deep in the bowels of the earth. Sometimes it is personified, as in this passage.

⁹ As my property, by the right of an owner.

¹ — “pestilence,” the putrid plague-fever. — “burning plague,” the solstitial inflammation, which seizes and kills in an instant. See note (w).

² The frequent and sudden transitions from threatening to promise, from indignation to pathetic persuasion, and the contrary, produce much obscurity in the latter part of this prophet; which, however, disappears, when breaks are made in the proper places. In the 13th verse, the peril of Ephraim’s situation, arising from his own hardened thoughtlessness, is described in the most striking images. In the 14th, God the Saviour comforts him with the promise of the final deliverance and salvation. In these words, “No repentance is discoverable to my eye,” the Saviour complains, that these terrors and these hopes are all ineffectual: that He perceives no signs of repentance wrought by them. The Hebrew sounds literally, “Repentance is hidden from mine eyes.” The total defect of the thing is most strongly expressed in the assertion, that nothing of it is to be discerned by the all-searching eye of the divine Saviour. This complaint of universal impenitence introduces new threatenings, with which the chapter ends. — “run wild among savage beasts.” Broken loose from the restraints of God’s holy law, given up to his depraved appetites, and turned mere heathen. For the heathen are the savage beasts. This is an exaggeration of the complaint of Ephraim’s impenitence. He is

in truth he is run wild among savage beasts (y). The east wind (z) shall come. JEHOVAH is raising up the blast (z) from the wilderness; and he shall dry up his fountain, and lay dry his spring (AA) shall HE³. He 16 shall plunder the storehouse of all goodly vessels⁴. Samaria is found guilty, that she hath rebelled against her God. By the sword they shall fall; their infants shall be dashed in pieces, and their pregnant women shall be ripped up.

CHAP. XIV⁵.

1 Return, O Israel⁶, unto JEHOVAH thy God, for thou
2 hast fallen by thine iniquity. (A) Take with you words⁷,
and return unto JEHOVAH. Say unto him, Take away
all iniquity, and accept the good⁸. So will we render
3 thee bullocks (c), our own lips⁹. The Assyrian shall not
save us; we will mount no cavalry, and no more we will

become such a perfect heathen, in his present manners, that his case seems desperate. See Appendix, No. III.

³ —“He.” Either Jehovah, or the conqueror represented under the image of the wind.

⁴ —“all goodly vessels.” Every article of ornamental furniture, of costly materials and exquisite workmanship.

⁵ In this xivth chapter, the prophet is the speaker to the end of verse 3. Then, to the end of verse 6, God the Saviour. In verse 7, the prophet; verse 8, the Saviour; verse 9, the prophet.

⁶ —“Israel.” The whole family of Israel, in both its branches, is addressed.

⁷ “Take with you words,” *i. e.* a set form of supplication.

⁸ “Take away all iniquity”—*i. e.* Take entirely away the sinful principle within us. Take away the carnal heart of the old Adam. “Create in me a clean heart, O God, and renew a right spirit within me.” And then, when we are thus begotten again unto holiness by thy Spirit, “accept the good:” accept, as good, what, so regenerate, we shall be enabled to perform. See note (B).

⁹ —“bullocks, our own lips.” “Lips” are here put for praises and thanksgivings uttered by the lips. This kind of metonymy, which puts the cause or instrument for the effect, is very frequent with the sacred writers. By calling vocal devotions “bullocks,” the phraseology shows, that this form of supplication is prepared for those times when animal sacrifices will be abolished, and prayer and thanksgiving will be the only offering.

say, "Our Gods are ye," to the work of our own hands: inasmuch as with thee the fatherless obtaineth fond protection.

- 4 I will restore their conversion¹. I will love them gratuitously²; for mine anger is departed from me (D). I will be as the dew unto Israel; he shall blossom as the lily, and strike his roots like [the forest-trees of] Lebanon³. His suckers shall spread farther and farther (E); and he shall be like the olive-tree, for his beauty, and a smell [shall be] in him like [the smell of] Lebanon⁴.
 6 non⁵. They shall return (F). Sitting under his shadow⁶, they shall abound in corn (G). They shall germinate like the vine, [and] be famous (H) as the wine of Lebanon⁶.

¹ — "their conversion," *i. e.* their converted race. I take conversion as a collective noun, for converts; like captivity, for the captives; and dispersion, for the dispersed. The converted nation God promises to restore to his favour, and to a situation of prosperity and splendour.

² — "gratuitously." Are good works then nothing? you will say. "Is there no place at all for them in the doctrine of repentance? I answer, that hitherto the discourse hath been about remission of sins, and the gift of the Holy Ghost. These are entirely gratuitous, and not of our merit, but simply of the inexhaustible goodness and compassion of God. Therefore, when we speak of the remission of sins, it is right to be silent about our own works; which, because they are done without the Holy Spirit, although with regard to civil society they may not be bad, yet cannot be called good, and ought not; because of the unclean heart, from which they proceed. But when through faith we have received remission of sins, and, together with that, the gift of the Holy Ghost; forthwith from the heart, as from a pure fountain, come forth works also good, and well-pleasing to God. For, although by reason of the remains of original sin, the obedience even of the saints is not perfectly pure, yet on account of faith in Christ it is pleasing and acceptable to God." Luther, in his commentary upon this chapter.

³ Lebanon is put by metonymy in the Hebrew for the forests growing on it.

⁴ — "the smell of Lebanon." The mountain is celebrated by travellers for the fragrance of the greens that clothe its sides. Maundrell found the great rupture, "which runs at least seven hours' travel directly up from the sea, and is on both sides exceeding steep and high, clothed with fragrant greens from top to bottom." Compare Cant. iv. 11.

⁵ — "his shadow," *i. e.* the shadow of Jehovah.

⁶ — "as the wine of Lebanon." The Phœnician wines in general were esteemed by the ancients; especially those of Tripolis, Tyre, and Berytus, places at the foot of Lebanon, or very near it: and the wines of that

8 Ephraim (י)! What have I to do any more with idols⁷? I have answered him. And I will make him flourish (ק), like a green fir-tree. From me thy fruit is supplied.

9 Who is wise? for he will consider these things; intelligent? for he shall comprehend (ל) them. For straight and even (מ) are the ways of JEHOVAH⁸, and in them shall the justified (נ) (ו) proceed⁹, but revolvers (פ) shall stumble¹.

H O S E A.

CHAP. I.

(A) — “Unto Hosea,” אל הושע. — “by Hosea,” בְּהוֹשֵׁעַ.
— “unto Hosea,” אל הושע.

To speak *to* Hosea, and *by* Hosea, (אל and ב) are phrases of different import. To speak *to*, expresses, that to him the discourse was immediately addressed. To speak *by*, that

country still are excellent. “Le vin du Mont Liban, dont le Prophète Osée a fait déjà l'éloge, est encore excellent.” Niebuhr, Voyage. Tom. II. p. 366.

⁷ “Ephraim—idols.” An exultation of Jehovah over idols. Ephraim! Even he is returned to me. I have no more contest to carry on with idols. They are completely overthrown. My sole Godhead is confessed.

⁸ The ways of Jehovah are the ways which Jehovah himself takes, in his moral government of the world; and the ways of godliness, which He prescribes to man. These taken together are “the ways of Jehovah.” They are straight, because they go straight forward, without deviation, to the end,—the happiness of man, and the glory of God.

⁹ — “shall the justified proceed.” In the ways of God, as they have been described, “the justified,” those who by faith in Christ have obtained remission of their sins and the gift of the Holy Ghost, “shall proceed;” they will be making daily and hourly approaches to the journey's end. They shall be enabled to advance continually in the understanding of the ways of providence, and of the way laid out by Jehovah for them.

¹ — “revolvers shall stumble.” To the incorrigible enemies of God, the very scheme of mercy itself will be a cause of error, confusion, and ruin. “As God's ways are plain to the holy, so are they a stumbling-block to the workers of iniquity.” Ecclus. xxxix. 24.

through him it was addressed to others. And that the speech, so addressed to others, was not the Prophet's own, but God's ; God using the Prophet as his organ of speech to the people. The different import of these two constructions, so manifest in the Hebrew text, has been very judiciously preserved in the LXX, according to the Vatican, in the Vulgate, in the Chaldee, in Luther's Latin translation, in Calvin's, in our Public Translation, and in Archbishop Newcombe's ; but neglected by Castalio, Jun. and Trem. and by Houbigant. It must be confessed, that, in some instances the prefix כ seems used as equivalent to אל. But its most proper meaning is indisputably a mean between the opposite senses of מן and אל, *from* and *towards*, denoting "rest, residence, or continuance in." Hence it is the proper preposition of the instrument, as that in which the active power of the first efficient is placed. And in such studied change from one mode of expression to another, as occurs in this passage, it is reasonable to suppose that each is used in its distinct and appropriate meaning. Some passages indeed have been alleged, in which כ after verbs of speaking to, might be rendered by the Latin "cum," or the English "with." As in Numbers xii. 8. "With him [בני] will I speak mouth to mouth." But in this, and every instance of the same kind except one, the parties in the discourse, or the supposed discourse, are God and the Prophet. And in every discourse of God with a Prophet, much more is intended than the Prophet's information ; the Prophet is always the vehicle of a Divine message to the people. Even in this text of Hosea, where what is said by God seems immediately to concern the Prophet individually, being a command of something to be done by him in the economy of his domestic life ; yet the act commanded being of public interest and importance, as it was typical of the case between God and the people of Israel ; being commanded for that very reason, as a method of public admonition and denunciation ; even in this instance, which in the first face of it has much the appearance of a private affair of the Prophet's, it was rather *by* than *to* Hosea that Jehovah spake ; and the change in the original from אל to כ, and back again, is not immaterial, and ought to be preserved in the translation.

Some imagine, that ב, in this and similar passages, describes the manner of the Divine communication with the holy prophets, not by an audible voice, but by internal suggestions. "*Loqui in aliquo dicitur Deus, cum ea, quæ agi vult, ejus cordi, ut agantur, inspirat.*" Eucher. de quæst. v. et N. T. If this be the force of ב, it renders neither "to" nor "by," but "within." "The beginning of the word of Jehovah within Hosea." But I cannot but think, that in all this extraordinary intercourse which God vouchsafed to hold with man, the internal suggestion must always have been accompanied, not perhaps with an audible voice, but with some external sign, by which the Prophet might with certainty distinguish the revelations of the Holy Spirit from thoughts arising in his own mind; and I very much doubt, whether internal suggestion alone was a method of communication. I have no doubt, therefore, that "by," rather than "within," is the proper rendering of ב in this passage.

(B) — "was in this manner." This I take to be the force of the copula ו prefixed to יאמר. And so it is taken by Castalio and Houbigant. The ו is often to be taken as a particle of specification, equivalent to *scilicet*, *nempe*, or *nimirum*. A very remarkable instance of this use of it we find in Job's memorable confession of his faith in the Redeemer to come. Job xix. 23—27.

23 Oh that my words were now written!

Oh that they were inscribed in a register!

24 That, with a pen of iron or lead,

For everlasting they were graven on a rock!

After this wish, ו prefixed to אני, at the beginning of the next verse, very ill rendered "for," in our Public Translation, specifies the words, which Job would have recorded; the matter of the inscription.

25 ואני ידעתי, Namely, [these words,] I know the Living One is my Redeemer, &c. to the end of verse 27.

Vide Nold. not. 1208.

(C) — "is perpetually playing the wanton," זונה תזנה. — "to whore whores." This construction, in which the finite verb is connected with its own infinitive, for the most

part expresses the perpetual repetition of the action, as a matter of daily practice and habit.

Buxtorf's distinction, that when the infinitive is put first, this construction expresses the greater certainty and evidence of the thing²; but when the infinitive follows, the continuance and frequent practice, seems to me to have no foundation. I think that, in either position of the infinitive, greater certainty or greater frequency may be expressed, as the subject matter may require.

(D) — "I will visit the blood of Jezraël upon the house of Jehu."

Jezraël, the mystical name of the Prophet's son, must be familiar to all who are conversant in the Holy Scriptures, as the name of a city in the tribe of Issachar, and of a valley or plain, in which the city stood: the city, famous for its vineyard, which cost the rightful owner, the unfortunate Naboth, his life, and, by the righteous judgment of God, gave occasion to the downfall of the royal house of Ahab; the plain, one of the finest parts of the whole land of Canaan, if we may judge from the partiality of the kings of Israel for the spot, who all fixed their residence in one or other of its numerous cities. Modern expositors, entirely forgetting the Prophet's son, have thought of nothing in this passage but the place: the city, or the plain. A mistake into which, perhaps, they have the more easily fallen, by reason of the explicit mention of the place at the end of the subsequent verse. But if the word Jezraël be taken here as the name of a place, the threat of "avenging, or visiting, upon the house of Jehu the blood of Jezraël," will signify, that the family of Jehu was to be punished for blood shed by Jehu, or by his descendants, in that place.

Jehu himself shed the blood of Ahab's family, with unsparing hand, in Jezraël. But this was an execution of the judgment which God had denounced by his Prophet Elijah against the house of Ahab for the cruel murder of Naboth. And it may justly seem extraordinary, that this should be mentioned as a crime of so deep a dye, as to bring down vengeance upon Jehu's house. It is true, that when the

² See Thes. Gram. Lib. II. cap. 16. Reg. 2.

purposes of God are accomplished by the hand of man (which is the case, indeed, in some degree, in every human action), the very same act may be just and good, as it proceeds from God, and makes a part of the scheme of Providence; and criminal in the highest degree, as it is performed by the man who is the immediate agent. The man may act from sinful motives of his own, without any consideration, or knowledge, of the end to which God directs the action. In many cases the man may be incited by enmity to God and the true religion to the very act, in which he accomplishes God's secret, or even his revealed purpose. The man, therefore, may justly incur wrath and punishment for those very deeds, in which, with much evil intention of his own, he is the instrument of God's good providence. But these distinctions will not apply to the case of Jehu, in such manner as to solve the difficulty arising from this interpretation of the text. Jehu was specially commissioned by a prophet "to smite the house of Ahab his master; to avenge the blood of the prophets, and the blood of all the servants of Jehovah, at the hand of Jezebel³." And however the general corruption of human nature, and the recorded imperfections of Jehu's character, might give room to suspect that, in the excision of Ahab's family, and of the whole faction of Baal's worshippers, he might be instigated by motives of private ambition, and by a cruel, sanguinary disposition, the fact appears from the history to have been otherwise;—that he acted through the whole business with a conscientious regard to God's commands, and a zeal for his service; inasmuch that, when the work was completed, he received the express approbation of God; and the continuance of the sceptre of Israel in his family, to the fourth generation, was promised as the reward of this good and accepted service. "Jehovah said unto Jehu, Because thou hast done well, in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in my heart; thy children of the fourth generation shall sit on the throne of Israel⁴." And it cannot be conceived, that the very same deed, which was commanded, approved, and re-

³ 2 Kings ix. 17.

⁴ 2 Kings x. 30.

warded, in Jehu, who performed it, should be punished as a crime in Jehu's posterity, who had no share in the transaction.

To avoid this difficulty, another interpretation is mentioned with approbation by the learned Pocock, in which "the blood of Jezraël" is still understood of the blood of Ahab's family, shed by Jehu in Jezraël: but, by a particular acceptation of the verb פָּקַד, this is understood not as the object, but as the standard, or model, of the punishment. And the words are brought to this sense,—that God will execute vengeance upon the wicked house of Jehu, in slaughter abundant as the slaughter of Ahab's family and kindred in Jezraël. But in this way of taking the words, a punishment is denounced for a crime not specified; which is not after the manner of the denunciations of holy writ. Besides, although the Hebrew words, in themselves, might not be incapable of this construction, if this were the only passage in which the phrase occurred, the truth is, it is a very common manner of expression. And, wherever the phrase is used of 'visiting any thing upon 'a person,' the thing, which is the object of the verb transitive (without any preposition or prefix) is always to be understood as some crime, to be punished upon the person. And to take the phrase in any other manner here would be a mode of interpretation, which would tend to bring upon the style of the sacred writers the very worst species of obscurity—that of uncertainty; divesting the most familiar expressions of a clear, definite meaning.

For these reasons I am persuaded that "Jezraël" is to be taken in this passage in its mystical meaning, and is to be understood of the persons typified by the Prophet's son; the holy seed; the true servants and worshippers of God. It is threatened, that their blood is to be visited upon the house of Jehu, by which it had been shed. The princes descended from Jehu were all idolaters. And idolaters have always been persecutors of the true religion. In all ages, and in all countries, they have persecuted the "Jezraël" unto death, whenever they have had the power of doing it. The blood of Jezraël, therefore, which was to be visited on the house of Jehu, was the blood of God's servants, shed in persecution,

and of infants shed upon the altars of their idols, by the idolatrous princes of the line of Jehu. And so the expression was understood by St. Jerome and by Luther.

(E) "And this shall be in that very day, when I break," &c. I suggest it to the learned to consider, whether the phrase so frequent in the prophets, **והיה ביום ההוא** is not to be differently taken, according as it is connected, or not connected, with the subsequent clause by the copula **ו**. I am much inclined to think that, when it is not so connected, **יום ההוא** is to be understood of a time described, or marked, by some event already mentioned; and the force of the expression is to notify, that the event of the subsequent clause is to take place at that time. But when these three words are connected with the subsequent clause by the copula **ו**, then I conceive that the event of the subsequent clause affords the marks of the time, and gives the date of the event previously mentioned. So that in both cases a synchronism is described, but with this difference,—that in the first case the event previously mentioned gives the date of the other; in the second case, the other event gives the date of that previously mentioned. And the nominative understood of the verb substantive should be rendered, in the first case, by the pronoun "it;" in the second, by the demonstrative "this." Thus, in chapter ii. verse 16. (18 Heb.) **והיה ביום ההוא**, "And it shall be in that day (saith Jehovah) thou shalt call me Ishi," *i. e.* in the day when Jehovah shall do the things mentioned in the preceding verse. These things mark the date of the time; and the calling of Jehovah Ishi, is the event referred to that date. But in this passage, **והיה ביום ההוא ושברתי**, "And this shall be in that very day and I break," &c. *i. e.* And this shall be [the thing last mentioned, the demolition of the kingdom of Israel, shall take place] in that very day when I break, &c. Here the breaking of the bow is the event that marks the date; and to that date, so marked, the threatened excision of the kingdom of the ten tribes is referred. I presume not to lay this down as a rule of interpretation which will invariably hold. But I think it will; and I propose it to the learned, as a matter that deserves an accurate investigation. Whether the rule hold invariably or no, I cannot

but think that the supposed distinction has led me to the true sense of this text; which, taken the contrary way, as I think it has been generally taken, as a denunciation, that, when the monarchy should be abolished, its military strength should be broken, appears to be of less importance. For how should the military strength survive the monarchy? But it was of moment to give the people warning, that the advantages which the enemy would gain over them in that part of the country would end in the utter subversion of the kingdom. For, had this timely warning produced repentance and reformation, the judgment, no doubt, would have been averted.

(F) — “insomuch as to be perpetually forgiving them.” So I render with Jun. and Trem., Livelye, and Houbigant, and with the approbation of Drusius. The words will not bear the sense in which they are taken by Arias Montanus; although it is adopted by Calvin, Castalio, Diodati, in our Public Translation, and by Archbishop Newcombe. For the verb נשא, in the sense of “taking away,” never governs its object by the prefix ל.

(G) — “in the place where.” So I render the words במקום אשר, and for thus rendering we have the authority of LXX, Jerome, Vulg., Syr., and Chald., and, it must be added, of St. Paul himself⁵. It seems, therefore, to have been without due consideration, that a different rendering has been adopted, upon the authority of some of the later Jews, by Jun. and Trem., Castalio, Grotius, Wells, and Houbigant. As if במקום אשר might be equivalent to תחת אשר, “instead of what,” *pro eo quod*; a sense which, I believe, cannot be supported by a single instance. Junius objects to the other rendering, that to bear that sense the word מקום ought to have had the emphatic article prefixed. But Mr. Livelye well remarks, that in other places this self-same expression, in the self-same form, is taken by that learned interpreter himself in the very sense which, in this place, he rejects; namely, in Lev. iv. 24. Jer. xxii. 12, and Ezek. xxi. 35. Indeed, in those places it can be taken in no other. I agree with Mr. Livelye, that this sense, confirmed by all the

⁵ Rom. ix. 26.

ancient versions, and by St. Paul, is, indeed, the only true and certain sense of the phrase.

(H) 10, 11. By the exposition which I have given of the several parts of this passage, I hope I have shown that it is an express prophecy of the final conversion and restoration of the Jews, not without manifest allusion to the call of the Gentiles. The word "Jezraël," though applied in this passage to the devout part of the natural Israel, by its etymology is capable of a larger meaning, comprehending all of every race and nation, who, by the preaching of the Gospel, are made members of Christ and the children of God. All these are a seed of God, begotten of Him, by the Spirit, to a holy life, and to the inheritance of immortality. The words "Ammi" and "Ruhamah," and their opposites, "Lo-ammi" and "Lo-ruhamah," are capable of the same extension; the two former to comprehend the converted, the two latter the unconverted Gentiles. In this extent they seem to be used in chap. ii. 23, which I take to be a prophecy of the call of the Gentiles, with manifest allusion to the restoration of the Jews. Accordingly, we find these prophecies of Hosea cited by St. Paul to prove, not the call of the Gentiles solely, but the indiscriminate call to salvation both of Gentiles and Jews. He affirms that God "has called us [*i. e.* us Christians] vessels of mercy, afore-prepared unto glory," οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν, "not of the Jews only, but more-over of the Gentiles too⁶." And it is in proof of this proposition that he cites the prophecies of Hosea; and the manner of his citation is thus. First, he alleges two clauses, but in an inverted order, from the 23rd verse of chapter ii., which seem to relate more immediately to the call of the Gentiles. "I will call them my people," &c., "and her beloved," &c. And to these he subjoins, as relating solely to the restoration of the Jews, that part of this prophecy of the first chapter, which affirms, that "in the place where it was said unto them, Ye are not my people, there they shall be called the children of the living God." From these detached passages, thus connected, he derives the confirma-

⁶ Rom. ix. 24.

tion of his proposition concerning the joint call of Jew and Gentile to the mercy of the Gospel⁷.

The allusion, which is made to these prophecies by St. Peter in his First Epistle⁸, is not properly a citation of any part of them, but merely an accommodation of the expressions, "not my people;" "my people;" "not having obtained mercy;" "having obtained mercy;" to the case of the Hebrews of the Asiatic dispersion before and after their conversion.

It is surprising, that the return of Judah from the Babylonian captivity should ever have been considered by any Christian divine as the principal object of this prophecy, and an event in which it has received its full accomplishment. It was, indeed, considered as an inchoate accomplishment, but not more than inchoate, by St. Cyril of Alexandria. The expositors of antiquity, in such cases, were too apt to take up with some circumstances of general resemblance, without any critical examination of the terms of a prophecy, or of the detail of the history to which they applied it. The fact is, that this prophecy has no relation to the return from Babylon in a single circumstance. And yet the absurd interpretation, which considers it as fulfilled and finished in that event, has of late been adopted. — "*et erit numerus filiorum,*" &c. verse 10. "*Quando impleta est hæc prædictio?*" says a learned expositor; and answers the question, "*in reditu Babylonico.*" But what was the number of the returned captives, that it should be compared to that of the sands upon the sea shore? The number of the returned, in comparison with the whole captivity, was nothing. "Then Judah and Israel shall appoint themselves one head." Zorobabel, says Grotius. But how was Zorobabel one head of the rest of Israel, as well as of Judah? A later critic answers, "After the return from Babylon the distinction between the kingdoms of Israel and Judah ceased." But how was it this distinction ceased? In this manner, I apprehend. The kingdom of Israel had been abolished above 180 years before; Judah alone existed as a body politic; and the house of

⁷ Rom. ix. 25, 26.

⁸ Chap. ii. 10.

Judah returned under their leader Zorobabel, with some few stragglers of the captivity of the ten tribes. And no sooner were the returning captives resettled in Judea, than those of the ten tribes, joining with the mongrel race, which they found in Samaria, separated themselves from Judah, and set up a leader, and a schismatical worship of their own. Was this any such incorporation, as the prophecy describes, of Judah and the rest of Israel under one sovereign? To interpret the prophecy in this manner, is to make it little better than a paltry quibble; more worthy of the Delphic tripod, than of the Scripture of Truth. Very judicious upon this subject are these remarks of the learned Houbigant: — “The prophet,” he says, “in the 10th verse, passes from threatenings to promises, which is the manner of the prophets, that the Jews might not think that, after the accomplishment of the threatenings, God would concern Himself no more about their nation. Those promises seem to respect the final condition of the Jews, when they should collect under one head, the Messiah; that it might properly be said of them, ‘Ye are children of the living God.’ It is difficult to accommodate the words of this passage to the return from the Babylonian captivity. Those Jews, who returned from Babylon, were not so much as one hundredth part of the whole Jewish race; so little were they to be compared with the sands of the sea; nor did they appoint themselves one head. Zorobabel was, indeed, their leader, but not their single leader; and their form of government henceforward was not monarchical, but an aristocracy. Nor had they kings till the very last, when they were become unworthy to be called ‘children of the living God.’”

CHAP. II.

(A) The verb **אמר** is, comparatively, so seldom used otherwise than as equivalent to the English verb “to say,” with a declaration subjoined of what was said, that I hesitated long about the translation which I venture to give of this passage, in which I take the verb as equivalent to the English word “to speak,” without immediate mention of the words spoken. But, on consulting the Concordances, I find many

unquestionable instances of this use of it. See Psalm iv. 5, and lxxi. 10. Gen. xliii. 27, 29. Ezek. xxxiii. 10. Ezra viii. 22. Psalm xxix. 9. Esth. iii. 4; iv. 10; and vi. 4. Psalm lxxxix. 19; clxv. 6. Exod. xix. 25. 2 Chron. xxxii. 24. 2 Sam. xiv. 4.

(B) The verb פשט signifies properly "to flay the skin." Hence, when applied to garments, it signifies "to strip to the bare skin," "to divest even of the garments next the skin." ערם is a more general word, and expresses a less degree of denudation. And the two joined together express "to strip perfectly one already half naked," פן אפשר ערמה. *Ne nudam eam plane denudem.* This is confirmed by a similar expression in the book of Job⁹: — "thou hast stripped the naked of their clothing;" i. e. thou hast even divested the beggar, thinly clad, of that poor covering. The verb יצג signifies "to fix," or "to leave remaining in its place." But properly, I think, it denotes "to present openly to view." Hence the full sense of the passage is, that the disgraced, discarded wanton should be stripped stark-naked, and in that situation exposed to public view. To express this clearly in the English language, I have found it necessary to transpose the Hebrew words, which stand in this order: "Lest I strip-her-to-the-skin, naked, and-set-her-up-to-view as the day when she was born." But it is evident that the circumstance in which the condition of the disgraced adulteress resembles that of the day of her birth, is perfect nakedness.

(C) — "hath caused shame." I take the verb הוֹבִישָׁה actively, as it is taken by the LXX and Archbishop Newcombe. It is evidently the third person singular feminine preterite in Hiphil.

(D) — "her ways." For דרכך, I read, with the Syriac, דרכיה, the noun plural *in regimine*, instead of the singular, and with the suffix of the third person feminine singular, instead of the second. The LXX render the pronoun in the third person, instead of the second; but the noun they give in the singular, as if they read דרכה: which reading is adopted by Houbigant and Archbishop Newcombe.

⁹ Chap. xxii. 6.

(E) — “a stone fence.” גדר is properly “maceria;” a low wall of loose stones, laid one upon another, without any cement or mortar. Such inclosures are very common at this day in Gloucestershire, and other parts of this island, where quarries of the stone, fit for the purpose, abound.

(F) — “her outlets,” נתיבות, “paths worn by the feet, often passing and repassing upon the same line.” I think that here the word signifies “gaps” in a bramble hedge, or stone fence, made by clambering over repeatedly at the same place. The text alludes to a double inclosure, an inner fence of loose stone, a bramble hedge on the outside; both damaged and broken in many places. The hedge is to be made, the stone fence repaired, the gaps in both closed, and all made so firm and strong, that it will be impracticable to find any way out. This inclosure is an admirable image of national difficulty and distress, from which no human policy or force can extricate.

(G) — “her shame,” נבלתה. Considering the connexion of this menace with that immediately preceding, of carrying off the wool and flax, the materials of the woman’s clothing, I have some suspicion that this word may signify the parts of the person which modesty conceals. In Lev. v. ii. and in other passages, נבלה, *in regimine* נבלת, is used for “a putrid carcase.”

(H) — “her vineyards and her fig-tree orchards.” I cannot but think the words גפן and תאנה are used here by a synecdoche, for “plantations of vines and fig-trees.” Certainly it cannot be said of a single tree that it is “laid waste,” or “made a forest.”

(I) — “my pay,” אתנה, the fee of prostitution. Compare chap. ix. 1.

— “her necklace.” See Appendix, No. II.

(K) — “Ishi — Baali.” The words איש and בעל are both applicable to a husband, and sometimes simply as a husband. But taken strictly, the latter signifies “a severe,” the former, “a kind indulgent husband.” — “Vox בעל proprie sonat ὁ ἄρχων, habens quaecumque rem in suâ potestate; quare ad maritum refertur per ellipsin, qui integrè dicitur בעל אשה, Exod. xxi. 3. Sed vox sumitur in sacris hoc sensu geminâ significatione; vel simplice, pro marito

absque alterius qualitatis respectu, ut Gen. xx. 3; Joel i. 8; vel ἐμφατικῶς pro viro imperioso, qui uxorem severe habet tanquam dominus, et omni suo in eam jure utitur; quomodo τῷ ἁ, viro leni et benigno, contradistinguitur; ut apud Hos. cap. ii. 15, et Jer. xxxi. 32." Vitringa ad Jes. cap. liv. 5.

(L) — "armour," מִלְחָמָה. I think the word is used here for "every accoutrement of battle," "all offensive weapons, and defensive armour."

(M) — "betroth thee with justice," &c. A noun substantive after the verb אָרַשׁ, with ב prefixed, denotes "the dowry," or "that which the man gives to obtain his spouse of her parents¹." Christ gave for the espousal of the Church, his bride, צֶדֶק, his own "justice;" מִשְׁפָּט, his "perfect obedience to the law;" חֶסֶד, "exuberant kindness;" רַחֲמִים, "tender love;" אֱמוּנָה, "faithfulness," "steady adherence" to his part in the covenant between the Holy Three.

—"Ubi diligenter expendi loca scripturæ, in quibus usus est vocis אֱמוּנָה, ubi Deo aut Regi tribuitur; observavi convenientissimam ei esse significationem, fidei, sive fidelitatis, veracitatis, constantiæ in repræsentandis promissis: et est vere propria hæc et genuina vocis significatio, ubi de Deo usurpatur." Vitringa ad Jes. xi. 5.

"To myself I say," &c. The copula ו, in the original, expresses all this emphasis of reiterated asseveration².

(N) — "I will perform my part," &c. אֶעֱנֶה. The primary and most proper meaning of the verb עָנָה I take to be "to re-act;" when B re-acts upon A, in consequence of a prior action of A upon B. But more largely it predicates reciprocal, correspondent, or correlate action. Thus it signifies the proper action of one thing upon another, according to established physical sympathies in the material world; or, among intelligent beings, according to the rule of moral order. It has always reference to a system of agency; and may be applied to any individual agent, in a system of agents, whose action regularly excites, or is excited by, the actions of the rest. Thus it may be applied to the act of the first mover, which sets all the rest a-going, as well as to the acts of the

¹ See 2 Sam. iii. 14.

² See Appendix, No. III.

subordinate agents: as in vocal music, it is applicable to the singing of the first voice, as well as to the inferior performers, who follow him. And in this passage it is applied, first, to the action of God himself upon the powers of Nature; then, to the subordinate action of the parts of nature upon one another; and, last of all, to the subservience of the elements and their physical productions to the benefit of man, and ultimately, by the direction of God's over-ruling providence, to the exclusive benefit of the godly. In short, it expresses generally one agent performing its proper part upon another. And to this general notion all the particular senses of the word are reducible.

(O) —“I will sow her as a seed for myself.” Thus the learned Vatablus: —“Et seminabo eam; Hebraismus, pro spargam eam instar sementis super terram.” And Mr. Livelye: —“Ad ecclesiæ multiplicationem hoc pertinet.”

CHAP. III.

(A) —“addicted to wickedness.” I adopt the rendering of the LXX and Syriac, which nothing opposes but the Masoretic pointing.

(B) —“I owned her.” ואברה, from the root נכר. See Parkhurst under הכר. This was not a payment, in the shape of a dowry; for the woman was his property, if he thought fit to claim her, by virtue of the marriage already had: but it was a present supply of her necessary wants, by which he acknowledged her as a wife, and engaged to furnish her with alimony, not ample indeed, but suitable to the recluse life which he prescribed to her. Calvin observes, that the parsimonious gift, a sum of money which was but half the price of a female slave, and a pittance of black barley bread, typified the hard fare which the Israelites were to expect at the hand of God in their state of exile. See App. No. II. 364-66

(C) —“without statue, and without ephod and teraphim.”

An ephod seems to have been a garment, like a cloak without sleeves, covering the body as low as the pit of the stomach before, and as low as the shoulder-blades behind. It seems to have taken its name from the straitness of its

collar, and the manner in which it was fastened about the person. The ephod of the high priest was of costly materials, and the richest embroidery; and it made a very principal part of his robes of office. But something of a similar shape, and of the same name, but made of plain linen, was worn by the inferior priests³, and, occasionally, at least, by other persons⁴. But it appears also, that idolaters, at least the idolatrous Israelites, sometimes dressed up the images of the deities they worshipped, in a gorgeous ephod, resembling that of the high priest, and made, perhaps, in imitation of it. And this was so principal, and so sacred a part of the idol's robes, that the word was sometimes used as a name for the idol itself. Thus certainly we must understand Gideon's ephod; when it is said, "that he set it up (צָבַע) in his own city, in Ophrah, and that all Israel went a whoring after it; which thing became a snare unto Gideon and his house⁵." This ephod was made, according to the sacred historian, of the spoils of the slaughtered Midianites, the purple robes of their kings, the gold of their ear-rings, and other ornaments. Insomuch that, in the costliness of the materials, it much resembled the sacred ephod of the high priest. But when it is said, that it "was set up in Ophrah, and that all Israel went a whoring after it," the robe is certainly put for an image, which was adorned with it, and drew so much admiration, that, whatever the original intention of the maker of it might be, in process of time it became an object of idolatrous adoration. The ephod, therefore, appears to have been a principal ornament both of the true and of the false worship. And when the word is used, in the figurative language of prophecy, as it is in this passage, to express, in general, the external grandeur of public institutions, it is in itself of ambiguous import, and its connexions in the context must determine, whether it refers to the approved forms of a pure service, or to idolatry. That it refers to the latter in the text, is evident from the connexion with statues mentioned next before, and teraphim next after the ephod. For both these will be found to be produced here, as principal articles of the furniture of idolatry.

³ 1 Sam. xxii. 18.⁴ 1 Sam. ii. 18.⁵ Judges viii. 27, 28.

We find the teraphim among the faithful, in the patriarchal ages, and among idolaters afterwards. For Laban, who was a worshipper of Jehovah, had his teraphim⁶, and Nebuchadnezzar had his⁷. They seem to have been images, made in some general resemblance of the person of a man⁸. The teraphim of the idolaters were probably corrupt imitations of those of the true worshippers; for the ancient idolatry was, in every thing, a mimicry and misapplication of the patriarchal symbols. The teraphim of idolaters were magical images, used for the purposes of divination; as appears, in particular, from Ezekiel in the place quoted. But the patriarchal teraphim were, probably, emblematical figures, like the cherubim; like those, I mean, of the simpler sort, which were seen in the ornaments of the more open parts of the tabernacle, and of the temple. The teraphim I take to have been figures of the like mystic import; but of materials less costly, of coarser work, and certainly upon a smaller scale: though not of so diminutive a size as to be carried about by the high priest, according to Dr. Spencer's wild notion, concealed in the folds of the sacred breast-plate. For it appears that one of these images was big enough to personate a sick man in bed⁹. I imagine they were used as most sacred ornaments of consecrated chapels, or oratories, in private houses. The use of them was certainly allowed before the law; and whether it might not be tolerated occasionally for some time afterward, when, by reason of the depressed situation of the Israelites, the tabernacle at Shiloh might not be accessible to the greater part of the people, is a question that may deserve consideration. For my own part, I would not take upon me to pronounce that Micah, the man of Mount Ephraim, of whom we read in the book of Judges¹, was an apostate and an idolater. The circumstances of the story incline me, indeed, to the contrary opinion; though his worship seems to have been, in a considerable degree, corrupt. But however that may be, however innocent the use of these images might have been in the patriarchal ages, and however it might be tolerated (which, however, I assert not) upon particular occasions in the earliest

⁶ Gen. xxxi. 19.⁷ Ezek. xxi. 21.⁸ 1 Sam. xix. 13 and 16.⁹ 1 Sam. xix. 13 and 16.¹ Chap. xvii. and xviii.

periods of the Jewish history, when the public worship was interrupted by the tyranny of the heathen nations, who were permitted from time to time to hold the Israelites in subjection, it is very certain that in process of time they were so much abused to superstitious purposes, that the use of them was absolutely forbidden to God's people: and, long before the time of the prophet Hosea, they were considered as a part of the worst rubbish of idolatry, which it became the duty of the faithful to destroy. Just as the brazen serpent, which Moses had erected by God's express command, a sacred symbol, as our Lord himself expounds it, of the redemption, became so much an object of superstitious adoration, that it is recorded as one of the good acts of Hezekiah, that he brake it in pieces, calling it in contempt *Nehushtan*, "the brazen thing²." When the prophet Samuel would represent to Saul the enormity of his crime in not having executed the command of God, he could find nothing worse, with which he could compare it, than the sin of witchcraft and *teraphim*³. The *teraphim* are numbered among the abominations in the land of Judah and in Jerusalem, which Josiah put away⁴. From all this I cannot but conclude, that the *teraphim*, in the text of Hosea, are to be understood of nothing but implements of idolatrous rites,—images consecrated to the purposes of magic and divination. If the reader wishes for fuller information upon this subject, from which he may form an opinion for himself, let him consult Dr. Spencer's Dissertation on Urim and Thummim. Information he may derive from the various and profound erudition of that work, which will make him amends for the disgust which the extravagance (not to give it a worse name) of the opinion which the author would sustain, if he has any reverence for the mysteries of the true religion, must create. Let him also consult the learned work of Franciscus Moncæius, *De Vitulo Aureo*, particularly the 4th, 5th, 6th, and 7th; the 16th, 17th, 18th, 19th, and 20th chapters of the 1st book: Mr. Hutchinson, on "The Names and Attributes of the Trinity of the Gentiles," in the section, entitled *אלהים תרפים*: the learned Julius Bate's "Inquiry into the

² 2 Kings xviii. 4.

³ 1 Sam. xv. 23.

⁴ 2 Kings xxiii. 24.

occasional and standing Similitudes of the Lord God :” the same learned writer’s “*Critica Hebræa*,” under the roots רפה and פסל : Vitranga, upon Isaiah ii. 8. and xl. 19. But, above all, let him consult the judicious Pocock upon this place. In these writers he will find great variety, and contrariety, indeed, of opinions ; and none, perhaps, that he will think proper, in every particular, to adopt. But he will collect much information from them all ; and upon the whole, perhaps, will see reason to acquiesce in the opinion which I venture to uphold, that the teraphim were originally emblematical figures, of patriarchal institution ; afterwards mimicked and misapplied by idolaters ; and, at last, so generally and so grossly abused to superstitious purposes, that they became unfit for the use of God’s people, and were absolutely prohibited and condemned. And this had taken place before the days of Samuel ; consequently long before Hosea, in whose time they must have been considered as purely idolatrous and profane.

I come now to the statue, the first word of the three ; which will require no long discussion. This, like the teraphim, had been in use among the true worshippers in early ages ; but was so much abused, before the giving of the law, that it was absolutely prohibited by Moses. A statue, מַצֵּבָה, signifies any thing, more especially of stone, erected or set up as a monument or memorial, but particularly as a religious monument. That consecrated pillars of stone were in use among the patriarchs, we learn from the history of Jacob. Idolaters, instead of simple pillars, set up images carved in the human, or other form, to represent the object of their worship. This abuse was certainly ancient, and gave occasion to the strict prohibition of the Mosaic law, “Ye shall make you no idols, nor graven image ; neither rear you up מַצֵּבָה, a standing image [statue, or pillar ⁵].” “After this prohibition,” says Dr. Pocock, “we cannot look on any such used in religious worship, but as a part, and so a sign, of the falseness of that worship. And so here, therefore, [in this text of Hosea] to say, ‘the children of Israel shall be without such ;’ is as much as to say, that they shall not have free exercise of their former ways of idolatry.”

⁵ Lev. xxvi. 1.

If I may offer a conjecture concerning the difference between these idolatrous statues and the teraphim, I would say that the statues were of large dimensions, set up in public, as objects of popular adoration: the teraphim were of a smaller size, and for different purposes; kept in the most sacred recesses of the temples, or consecrated chapels, for magical rites, and rarely, if ever, exposed to public view.

Thus, since it appears that both the statue and teraphim of Hosea were implements of idolatry, no doubt can remain that the ephod, which is mentioned between the two, is to be understood of the idolatrous ephod, not of that which belonged to the holy vestments of the high priest. As it is put between the statue and the teraphim, it may seem that it may be connected with either: connected with the statue, it will denote the robe, with which the idol was clothed: connected with the teraphim, the ephod of the priest of the teraphim. And in this connexion (to which, indeed, the structure of the sentence in the original seems to point in preference) I would choose to take it. For thus we shall have idolatry described, by the three principal features in its external appearance;—the statue, the public object of popular adoration;—the teraphim, the images of the more secret rites of incantation;—and the sorcerer, or Hierophant, conducting the ceremonies, and propounding to the consultants of the oracle the answers he pretended to receive represented by the ephod, the most remarkable of his robes of office.

(D) — “and adore,” *וּפָחַדוּ אֵל*. The construction of *פָּחַד*, governing its object by the preposition *אֵל*, I take to be singular. I apprehend that when a verb, expressing any affection of the mind, governs its object by this preposition, that construction expresses the motion or effort of the mind, so affected, towards that object. The force of this construction here is to denote, that the converted Israelites will make Jehovah, and his goodness, the object of religious awe and admiration. The phrase is well paraphrased by the LXX; *καὶ ἐκστήσονται ἐπὶ τῷ Κυρίῳ καὶ ἐπὶ τοῖς ἀγαθοῖς αὐτοῦ*. The English word “adore” expresses the motion of the mind towards Jehovah and his goodness. Aben Ezra, Drusius, and Livelye, take the verb *וּפָחַדוּ* here as equivalent to *יָחַדוּ*,

cap. xi. 11, rendering "and hasten to." — "Nam verba pavendi et trepidandi festinare et properare quandoque significant," says Livelye. The observation is true; but, as no instance occurs in which the verb פָּדַח is actually so used, after much hesitation between the two, I prefer the former exposition.

CHAP. IV.

(A) — "burst out," פָּרָצוּ. A metaphor taken from rivers exundating the banks, and bearing down every obstacle to the impetuosity of the waters. The version of the LXX and the Vulgate retain the image of the waters, but fail in expressing the violence of the eruption. — κέχυται ἐπὶ τῆς γῆς, LXX. — "inundaverunt," Vulg.

(B) "By no means." This is the force of נָא, urging and pressing the prohibition.

(C) — "like those who will contend with the priest." This is the natural rendering of the Hebrew words, and the sense agrees well with the context. The objections raised by Rivetus, and adopted by Houbigant, though they seemed of so much weight to Archbishop Newcombe, as to induce him to alter the text upon the authority of a single MS., are entirely founded upon a misapprehension of the prophecy, and a misconception of the passage: upon a misapprehension of the prophecy, as if the ten tribes exclusively were the object of it: upon a misconception of the passage, according to the usual acceptation of it, as if litigation with the priests were the crime charged: whereas it is only a simile.

(D) The word מִנְיָא signifies "a principal city⁶."

(E) — "for lack of knowledge." The Hebrew verb יָדַע, and the nouns דַּע and דַּעַה are applied not only to every endowment and acquisition of the mind, which falls under the general notion of knowledge of any kind, but to that sort of conduct also, which may be referred to knowledge and understanding as its proximate cause, or motive. And they more frequently answer to the Greek words συνιέναι and σύνεσις, than to ἐπιστάσθαι and ἐπιστήμη; signifying rather the voluntary application of the mind to the consideration

⁶ 2 Sam. xx. 19.

of the practical good, than the mere possession of speculative knowledge. The English words "to know" and "knowledge," by the constant use of them in our Public Translation to render the Hebrew words in all their applications to spiritual subjects, have acquired the same extent of meaning, and the same peculiar force; and have become familiar even to the English reader, in what may be called their Hebrew sense. It has been thought fit, therefore, to retain them in many instances, as in this, where other words might be more conformable to the habits of modern speech.

But in this place, "lack of knowledge" signifies a lack of this practical knowledge, arising from lack of instruction. The priests are taxed with negligence of their duty, in not teaching the people, and in suffering a general ignorance to prevail; and for this crime they are threatened with the abolition of their order.

In this part of the discourse some obscurity has arisen from the sudden turnings of the speaker from the people in general to the priests in particular, and back again from the priests to the people; and from the difficulty of catching the exact places where these transitions are made. In the 8th verse, it is manifest priests are in question; for of no other persons could it be said, that "they ate the sin-offerings of the people." And St. Cyril of Alexandria thinks the first transition to them is in this place. Calvin, with more judgment, thinks they are first accosted at the beginning of this 6th verse. But in the 7th verse he thinks the discourse returns again to the people; and what follows he applies to the people generally, though not without particular allusion, as he supposes, to the priests. But his exposition is embarrassed and obscure. I am persuaded that the discourse turns short upon the priests at the beginning of this 6th verse, with the complaint of the people's lack of good teaching; and turns away from the priests again to the people at the 12th, and not before; and I have the satisfaction to find that in this I have the concurrence of that great critic Drusius; who, upon "lack of knowledge," in verse 6, says, "*Hoc autem accidebat culpâ sacerdotum—Nam ordinarium munus sacerdotum erat enarrare legem, et populum ex eâ erudire. Mal. ii. 7; Deut. xxxi. 9; et xxxiii.*"

10." And at the end of verse 11, he says, "Hactenus sacerdotum mores prophetica libertate insectatus est." This division of the matter of the discourse makes the whole perspicuous.

—"I will also reject thee," &c. Since the person threatened was to be rejected from being a priest, he was a priest at the time when he was threatened; otherwise he had not been a subject of rejection. The person threatened, therefore, must have been the head, for the time being, of the true Levitical priesthood, not of the intruded priesthood of Jeroboam. This is a proof that the metropolis threatened with excision is Jerusalem, not Samaria; and that the ten tribes exclusively are not the subject of this part of the prophecy.

(F) — "magnified," כָּרַבּוּ. The word is applicable to increase in any way, either in size, numbers, power, or wealth, &c. See Drusius and Luther on the place. But as the priests were greatly magnified in dignity and power, and there is no reason to suppose that they were multiplied by natural increase in a greater proportion than the rest of the people, I think the thing intended here is the elevation of the order in civil rank and authority.

(G) — "every one of them lifts up his soul." נִפְשׁוּ. All the ancient versions give the pronoun plural; and eight of Dr. Kennicott's MSS., among which are some which he esteemed of high authority, with others of De Rossi's, read נִפְשׁוּ. Archbishop Newcombe adopts this reading, which seems, indeed, entitled to the preference. If the singular suffix be retained, it must be taken in that distributive sense in which Junius and Tremellius understand it.

(H) From Archbishop Secker's note upon this passage, it appears to have been the opinion of that acute and wary critic, that the Public Translation, "because they have left off to take heed to the Lord," was not to be brought by any usual and natural construction out of the Hebrew words כִּי אֶת יְהוָה עֲזָבוּ לִשְׁמֹר. He moves two questions, 1st, Whether the verb עֲזָב can govern its immediate object by the prefix ל? 2dly, Whether יְהוָה can be the object of the verb שְׁמֹר? Upon both he seems himself inclined to the negative. "Vix puto עֲזָב infinitivum cum ל regere; vel hominem dici Deum, sed Dei mandata servare." With respect to the

second point, it is certain that יהוה never once occurs as the object of the verb שמר. Drusius refers to Zech. xi. 11, where the personal pronoun אתי is the object of the participle משמרים, as a passage which may warrant this construction. But in that passage Jehovah is not the speaker, to whom the personal pronoun belongs; nor is the participle used in the sense of "obeying," or "serving," but of "observing," or "remarking." "The poor of the flock which observed me, or watched me;" *i. e.* watched my actions. See Archbishop Newcombe and Dr. Blayney on that place.

In the book of Proverbs, however, we find a text which affords an instance of a construction of this verb so similar to that which our Public Translation supposes here, that if the connexion of Jehovah, as the object, with the verb were the only difficulty, it might seem removed. In Proverbs xxvii. 18, the noun Adonai, not, indeed, as a title of Jehovah, but in the sense of "a master," is the object of the participle Benoni of the verb שמר in the sense of "waiting upon," in the capacity of a servant. But the other difficulty seems insuperable. After a nice examination, I scruple not to assert that the verb עזב never governs its immediate object, the person or thing forsaken, abandoned, or left off, with the prefix ל. It follows, of necessity, that the order of construction cannot be that which our Public Translation demands, namely, this, יהוה את שמר לעזבו; *כי* עזבו לשמר את יהוה; for in this order, the sentence, לשמר את יהוה, is the object of the verb עזב, and connects with the verb by the prefix ל.

The verb עזב always governs its immediate object without any prefix. But when a noun, following this verb, is connected with it by ל, the noun expresses either the person to whom, *i. e.* to whose possession, use, and advantage, or the thing in return for which, as a more desired object, or the end and purpose for which (the ὁ εὐεκα τοῦ), or, the time for which the dereliction is made. Thus Psalm xlix. 11; ועזבו לאחרים חילם, "and leave their wealth to others;" *i. e.* to the possession and use of others. So Is. xviii. 6; יעזבו יחדו לעיט הרים ולבהמת הארץ, "they shall be left together to the bird of prey of the mountains, and to the beasts of the earth." And Mal. iv. 1 (Heb. iii. 19); לא יעזב להם, שרש וענף, "shall not leave them root or branch."

Josh. xxiv. 16. "God forbid **אלהים** לעבד יהוה את **מעזב** אחרים, that we should forsake the Jehovah to serve other gods;" *i. e.* to take up with the service of other gods as a preferable service.

2 Chron. xxxii. 31. **עזבו** האלהים לנסותו, "God left him to try him;" *i. e.* for the end or purpose of trying him.

Ps. xvi. 10. **לא תעזב** נפשי לשאול, "thou wilt not abandon my soul to hell."

Lam. v. 20. "Wherefore **ימים** לארך תעזבנו dost thou forsake us so long time?"

These seven texts are the only instances in the Bible, in which a noun, or what stands as a noun, following the verb **עזב**, is connected with the verb by **ל**.

I have, therefore, adopted a division of the Hebrew, received by some learned rabbin, and confirmed by a much higher authority,—that of the Syriac version, and not contradicted by the LXX. I make a stop equivalent to a comma at **עזבו**, and expunging the *soph-pasuk* at **לשמר**, I take that word in immediate connexion with the following words; so that **ונות**, **יין**, and **תירוש**, are accusatives after the infinitive **שמר**, and I suppose an ellipsis of the pronoun **אשר** rehearsing the nouns **ונות**, **יין**, and **תירוש**, (than which ellipsis nothing is more frequent in the prophetic style,) as the nominative of the verb **יקח**. Thus, according to this division, "to give attention to chamberings," &c., is either the end to which, or the object of preferable choice for which, they forsake Jehovah; and, as such, is connected with the verb **עזב** by **ל**. Thus the construction is regular and natural, and the sense perspicuous, and well suited to the context. The learned reader will, perhaps, be the more easily reconciled to this exposition and rendering of the text, if he remarks the similitude of phraseology in this passage, and another in the book of Jonah, chap. ii. 10; **משמרים** הבלי שוא **חסדם** **יעזבו**; "They who attend the vanities of deception," (*i. e.* the vain rites of the false religions,) "forsake their gracious benefactor."

(I) — "give them answers," **יגיד** לו **ננר** as a verb in Hiphil, (for in that conjugation, and in Hophal, alone, the

⁷ See App. No. II.

verb is used,) is “to tell, relate, make publicly or manifestly known,” by words, or other signs and tokens, of certain interpretation; also “to foretell.” And in this sense it is almost an appropriate word of oracular prediction; and so it is used here.

(K) “Since thus it is”—. This I take to be the force of על כן. The phrase is more emphatical than “therefore” in the English language, or than the simple copula in the Hebrew. It refers distinctly to what has gone before concerning the manners of the people, as the ground of God’s dealing with them in the manner declared in what follows.

(L) — “Israel is rebellious like an unruly heifer.” כפרה סרר ישראל. I restore the rendering of the Bishops’ Bible and the English Geneva. It was changed into what we now read in the Public Translation, “Israel slideth back as a backsliding heifer,” upon a supposition, that the actions of the restive beast, refusing the yoke, are literally expressed in the original by the word סררה, and that the disobedience of the Israelites is represented under the image of the like action; a notion which the apparent affinity of the roots סרר and סור might naturally suggest.

The version of the LXX, too, is evidently founded upon a similar notion of the original, as literally describing the actions of the animal; but actions of a very different kind, not those of restiveness, but the involuntary running about of the heifer stung by the gad-fly. *Διότι ὡς δάμαλις παροίστρῳσα παροίστρησεν Ἰσραήλ.* But there is certainly no ground at all for this particular interpretation in any use of the verb סרר, or of סור, among the sacred writers; and our Public Translation is much more, than this of the LXX, to the purpose of the context.

The fact, however, is, that the verb סרר, or the participle, is in no one passage in the Bible, except this, applied to a brute. It is true, in Lam. iii. 11, we find the word סורר applied to a brute; but not to a domestic brute, in a restive or a frisky mood; but to a wild beast, sprung from his lair, and crossing the way of the traveller: and not to the wild beast immediately, but to Jehovah, in wrath and taking vengeance, represented under the image of the wild beast. And in the phrase in this passage, יִרְכֵּי סוֹר, I take סוֹר to be another

word, not from the root סָרַר, but the Poel form of the verb סֹר. "He turned aside my ways." That is, he scares me out of the strait path, and compels me to take a new direction. In the fifteen other passages (and no more) in which the word סָרַר occurs, it invariably signifies the perverse disposition, or disorderly conduct of a moral agent; without any express allusion to any brute. It seems, therefore, at least doubtful, whether, in this passage of Hosea, the figure is not rather in the application of the participle to the heifer, than of the verb to Israel. And it seems safer to give what is indubitably the sense of the passage in plain terms, after the example of the author of the Syriac version, and the majority, indeed, of interpreters, than to affect to retain metaphors of the original, which may be merely imaginary.

It is worthy of remark, that in many passages of Scripture besides this, we read in our English Bible of "backsliding Israel," and of "Israel's backslidings." But the Hebrew word, in all these other passages, is very different, and from quite another root. And that other word, in the sense of "backsliding," is never, any more than this word סָרַר, applied to a brute.

(M) — "feed them in a large place," בְּמִרְחָב. This word מִרְחָב is never used in a good sense, and, for the most part, figuratively, as an image of a condition of liberty, ease, and abundance. I agree, therefore, with Grotius, that this is said with bitter irony: — "Est hîc *χλειασμός*, *irrisio acerba*; *ex ambiguo*. Latè pascere amant agni: Deus Israelem disperget per totum Assyriorum regnum."

(N) — "a companion of idols," חֶבֶר עֲצָבִים. See Psalm cxix. 63; Isaiah i. 23.

(O) — "their strong drink is vapid," סָר סִבָּא. The verb סָר, with an accusative after it, with a preposition or prefix, will not bear the sense of "going after," which some have given it in this place. Nor can I think with Houbigant, that the verb in the Kal form is to be taken in the Hiphil sense, the noun סִבָּא being its subject, and the pronominal suffix attached to the noun its object. I agree with those interpreters, who take the noun סִבָּא as the nominative of the neutral verb; which makes the construction natural, and the sense most apposite. It is well remarked by Drusius and

Livelye, that wine, in that state which the Hebrew words describe, is called in Latin “vinum fugiens.” — “Si quis vinum fugiens vendat sciens, debeatne dicere?” Cic. de Off. lib. iii.

(P) The construction is certainly uncommon; but I see nothing in it so harsh and obscure as to make an alteration of the text necessary. I give the sense which the learned Pocock approves, which seems to me to arise easily from the Hebrew words. It must be observed, however, in justice to Houbigant and Archbishop Newcombe, that their omission of *הבו* has the authority of three MSS. of Kennicott's, of the Syriac version, and the LXX, and was suggested by Archbishop Secker.

(Q) — “(O shame.)” For a long time I thought myself original and single in this way of rendering. But I have the satisfaction to find that the learned Drusius was before me in it. He renders thus: “Scortando scortati sunt, amant date (O Dedecus) protectores ejus.” And he makes this note upon O Dedecus: “Primus ita exposui; an rectè, judicent periti harum rerum, καὶ οὐκ ἄπειροι τῶν κριτικῶν.”

CHAP. V.

(A) — “Prickers” — *שטט*, from the verb *שטט*, circumire, discurrere, obambulare, lustrare, latè per campos quaquaversum discurrere^s. It is applied, Num. xi. 8, to the people scattered over the plain to gather up the manna.

Hence the noun *שטט*, in this place, may naturally render those horsemen whose office it was in the chase to spread themselves on all sides of the plain, to drive the wild beasts, roused from their lairs or coverts, into the toils. Such persons, in our old English language, were called “prickers,” as I conceive, from the verb “to prick,” *i. e.* to shew off on a mettlesome horse⁹; because their office required that they

^s See Appendix, No. II.

⁹ A gentle knight was *pricking* on the plain,
Yclad in mighty arms and silver shield,

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should be well mounted, and they were always galloping across the country in all directions. The noun is not yet become quite obsolete. For the yeomen that attend the king, when his majesty hunts the stag, whose duty it is to keep the animal within convenient bounds, are at this day called the "Yeomen Prickers." I take שִׁטְּ here in this sense, as the nominative of the verb שִׁטְּ, and שִׁטְּ as the accusative after the verb. "Cursores profundam ediderunt cædem." In the Latin expression, "profunda cædes," "cædes" is properly "the blood shed;" and the great number of murders is represented under the image of a great depth of that blood. The imagery of the Hebrew in this place is the same. But it is a figurative chase. The wild beasts are men, not influenced and restrained by true principles of religion: the principal hunters, the kings and apostate priests, who, from motives of self-interest, and a wicked and mistaken policy, encouraged idolatry, and supported its institutions; the prickers, the subordinate agents in the business; the slaughter, spiritual slaughter of the souls of men.

(B) — "their perverse habits," מַעַלְלֵיהֶם. I take this as the nominative case to the verb יָתְנוּ, as it is taken by the Syr.

There are few words in the Hebrew language less reduced to any one precise meaning, than this very common one, מַעַלְלֵים. The true sense of which we shall, therefore, endeavour to ascertain. It is very obvious, that it is immediately derived from עָלָל, which the Lexicons give as a root, signifying, as a verb, "to do, perform, effect," in any manner; and, as a noun, any sort of "deed," "work," "performance," "action," &c., good or bad. And under this imaginary latitude of meaning, the lexicographers have contrived to cover their ignorance of the real definite meaning of the word.

The two words עָלָל and עָלָה, are distinct roots in the Hebrew language; and each has an עָלָל descending from it, differing as much in sense, as etymology, from the עָלָל derived from the other.

His angry steed did chide his foaming bit,
As much disdainful to the curb to yield.

Spenser, Faerie Queene.

The first of these two roots, עָל, signifies, "to oppress, defraud, injure, to be unjust." This seems to be the primary meaning of the root, though the verb occurs but once in Kal, or rather, if the Masoretes be right, in Piel; namely, in Isaiah xxvi. 10. But as a noun, rendering "injustice, fraud, iniquity, unrighteous dealing, or an unjust or wicked man," it occurs frequently.

In the Poel form, this verb signifies, "to treat very harshly, to treat injuriously, contumeliously," and in this sense it is applied to inanimate things, "to disfigure, to mar external beauty¹." Also, "to glean," because the vineyard, that is gleaned, is treated harshly, divested of its rich clothing, and marred in its external beauty. In this sense both the verb, and the nouns deriving from it, are sometimes written defectively, without the ו after the ע; as, וַיַּעֲלֶהוּ²; for וַיַּעֲלֶהוּ. But in all these passages we find the ו in a great number of the best MSS., and in our common printed text the absence of the ו is marked by the cholem point.

As a noun substantive, the word עָל signifies "a little boy, a child;" because the age of childhood is obnoxious to injury and ill usage. Some of the lexicographers would have it "a sucking child." But for this there is not the least authority. The place where the notion of sucking would be most to the purpose is Isaiah xlix. 15. But even here it is not necessary, and it is not expressed in any one of the ancient versions.

With this noun substantive עָל the feminine plural עֲלֹת, rendering, according to some, "females of the herd or flock giving suck;" according to others, "pregnant females, or females that have just dropped their young," but more properly, I think, females that are "bringing up" their young, has no sort of connexion. We never find the word עֲלֹת with a ו between the ע and the ל, or with a cholem point to mark the absence of the ו in that place. It has no connexion, therefore, with the root עָל. Its connexion, in the sense of "bringing up," with the other root עָלָה, "to rise, or raise," is evident. There is another very remarkable difference between the masculine עָל and the feminine עֲלֹת. The former is never applied to

¹ Job xvi. 15.

² Judges xx. 45.

the young of any other species than man; the latter to brutes only, never to the human species; notwithstanding that Calasio says that the plural עִילִים signifies “lactantes, parvuli hominum et bestiarum,” and that עִיל as a verb sometimes signifies “lactare.” Both which assertions are erroneous.

To this same root the noun substantive עִיל or עֵל, in the sense of a yoke, is to be referred.

From the Poel form of the verb, two nouns, עִילֵל and מְעִילֵל, are derived, both signifying “a little child.” The former is sometimes written עֵלֵל; but the majority of the best MSS. give it everywhere complete, with the ו between the ע and the ל, and in the printed text the absence of the ו is marked by the cholem point. The latter noun occurs only in one place, namely, Is. iii. 12.

If this noun מְעִילֵל had any plural, it would be מְעִילִים, which might be written defectively מְעֵלִים. But with this word, our noun מְעֵלֵל, the immediate subject of this disquisition, has no connexion.

Our noun מְעֵלֵל is found in thirty-eight different passages; or in thirty-nine, if in Zech. i. 4, וּמְעֵלִים, which some MSS. give instead of וּמְעֵלֵלִים, be the true reading. But it is not once found with ו between the ע and ל, nor with the cholem point to mark the absence of a ו in that place. There is nothing, therefore, in the form of the word, to indicate any connexion with the root עִיל. We must therefore refer it to the עֵל of the other extraction.

From the root עָלָה, “to ascend, mount upwards, to go or come up,” we form the reduplicate verb עָלָל, by dropping the final ה of the primary root, and doubling the middle radical. In which way, however it may displease the Masoretes and their disciples, many verbs doubling Ain are formed from verbs quiescent Lamed He. Of which פָּצַץ from פָּצָה, כָּלַל from כָּלָה, and קָלַל from קָלָה, רָבַב from רָבָה, are indubitable instances. To this עָלָל, from עָלָה, the learned Mr. Parkhurst would reduce the verb, which signifies “to glean.” עָלָל, he says, is “to ascend repeatedly.” He adds, “it is used for a repeated, or second ascending of vines, in order to gather all the grapes, and may be rendered ‘to glean.’” But in every one of the passages which he cites, the verb is mani-

festly the Poel form of על. And I cannot find that the verb עלע, from עלה, occurs in any other than the Hithpael form. And in this form it carries no marks, in its orthography, of a descent from עלע, but in its sense manifests its extraction from עלה; for it signifies “to exalt or raise one’s self up, to assume and display superiority in a good or bad sense,” with or without just grounds.

From this verb עלע, which as a verb is found only in Hithpael, I derive our verbal מעללי. This noun is used only in the plural number. It denotes, therefore, something which is in its nature plural. And if it denotes actions of any sort, it must signify not any individual act, but a set or system of actions. And because it must connect with the sense of the primary root עלה (with which the verb most evidently connects), it must express some set, or system of things, which naturally ascend, mount, get uppermost. Upon these grounds I am persuaded that the word מעללי denotes “the moral or immoral habits of a man,” as things “coming over” him, “growing up,” and, in the vulgar phrase, “getting the upper hand.” The learned reader will judge for himself, upon a critical examination of the thirty-eight or thirty-nine passages in which this word occurs, whether this sense be not well adapted to the context in every one of them; and whether every other sense, which expositors have offered, be not positively excluded by the use of the word in some one or other of them.

As the ascendancy of habit is the principal circumstance which this noun expresses, it is applicable to all habits possessing that ascendancy, good or bad. This indifference of the natural meaning of the word appears evidently from the use of it in Prov. xx. 11. That evil is not necessarily implied in it, appears from the application of it, in two other places³, to the works of God. For the most part, however, it denotes “evil habits.”

It may seem that the application of it to the works of God, in the two passages in the Psalms just mentioned, excludes the sense of “habits” entirely. For in God, philosophically speaking, there can be no habit. But the sacred writers, in

³ Ps. lxxvii. 12, and lxxviii. 7.

speaking of God, confine themselves not to a philosophical style. They are studious rather of a manner of speaking, which may convey what is to be understood of God to the minds of men in general, even of those the least improved by science and philosophy. Hence it is that they speak of the works and actions of God in figures taken from the actions, not only of men, but even of wild beasts. The works of God, intended in the two texts cited, are not, indeed, those which are daily, and everywhere, seen in the ordinary proceedings of his providence; but those wonderful works of mercy, which He was performing in favour of his chosen people for many years, indeed for ages, from the very beginning of the history of the Israelites to the Psalmist's own times; which, proceeding from the unmerited goodness of God, may be called, in the accommodating style of Holy Writ, "works of habit." And, however unphilosophical the manner of speaking may be, as it certainly is, the philosophical Greeks could find no terms, in their distinct and copious language, by which they could so well describe the immutability of God's perfections, as by words literally rendering 'habit, or character fixed by habit,' μένων ἐν ἑαυτοῦ ἦθει.

This interpretation of the word חֲבִיט as rendering 'habits,' is much confirmed by the ancient versions. In one passage, indeed⁴, the LXX render it by ἀνομία. In three others⁵, by διαβουλία. In six⁶ others⁷, by ἔργα. In another⁸ by πράγματα. In the remaining twenty-eight of the thirty-nine passages in which the word is found, they render it ἐπιτηδεύματα; which is the word of the Greek language exactly rendering "habits." And by the same word ἐπιτηδεύματα it is rendered by Aquila, in four of the eleven passages in which the LXX give another word⁹; and in a fifth of those eleven by Theodotion¹.

"Habits," therefore, is the true English rendering of the word. For which, in some instances, "manners," or "practices," may be used. But some epithet will generally be

⁴ Isa. iii. 8. ⁵ Hos. iv. 9; v. 4; vii. 2. ⁶ See Appendix, No. II.

⁷ Ps. lxxvii. 12; lxxviii. 7; Isa. iii. 10; Jer. xxi. 12—14; xxvi. 13.

⁸ Jer. xlv. 22.

⁹ Isa. iii. 8. Hos. v. 4; vii. 2. Jer. xxi. 14.

¹ Jer. xxi. 12.

wanted, in English, to express the ascendancy, and, in the case of evil habits, the malignant ascendancy, implied in the notion of the original word.

(C) — “the excellency of Israel,” גִּאוֹן יִשְׂרָאֵל.

From the verb גָּאָה, “to rise, swell, grow higher and higher, to be exalted in power, honour, glory,” come three nouns; two masculine, גִּאוֹן and גָּאָה; and one feminine, גִּאוּה, in regimine גִּאוֹת. The first גָּאָה makes its plural regularly גִּאוֹת, and sometimes, even in the singular, drops its final ה. It renders the adjective “proud,” or “arrogant,” and in one passage² the noun substantive “pride,” or “arrogance,” and is used in no other sense, or for no other sort of swelling, than that of “pride.” The feminine noun substantive גִּאוּה (which sometimes drops the א and becomes גִּוּה) and the masculine גִּאוֹן express the action of “swelling,” in all the various ways in which the verb may signify “to swell.” And they are used with so little discrimination, that two very able critics in the Hebrew language have said that they knew not what the difference is between them. Both are used for “swelling,” in the literal sense; for an increase in bulk or quantity. They are both applied to the “swelling” of the sea: the feminine גִּאוּה, in Ps. lxxxix. 10; the masculine גִּאוֹן, in Job xxxviii. 11. And either of them is used to render figurative “swellings;” excellence in general, in power, rank, wealth, &c. But with this distinction, that the feminine גִּאוּה often signifies “pride,” properly so called, as an internal quality and a vice. The masculine גִּאוֹן is never used for “pride,” in a bad sense, and as an internal quality; though it has been taken in that sense in this passage, and in many others, by our own Translators and other interpreters. But גִּאוֹן expresses rather “condition,” or “external appearance,” than “character:” “great elevation in rank and power;” “brilliant prosperity;” “splendour and gaiety of ornamental dress;” “majesty,” “pomp,” “stateliness;” any thing in condition, which, in the degenerate mind, may engender “pride;” any thing in external deportment, which may be a symptom of it; and any thing grand and majestic in outward appearance, without any imputation of “pride”

² Prov. viii. 13.

to the person to whom it belongs. The feminine גִּאוּן, besides every thing to which גִּאוּן is applied, extends also to the moral internal swellings of the heart, and renders the vice of "pride," which גִּאוּן never expresses. In Prov. viii. 13. גִּאוּן is rendered, in our Public Translation, "arrogancy." In Isa. xvi. 6, the word occurs twice, and is repeatedly rendered "pride." But in a parallel passage³, where the word occurs again twice, our Translators first rendered it by "pride," and the second time by "arrogancy." But in every one of these passages גִּאוּן is joined with the feminine גִּאוּת, which is the proper word for "pride." It may signify, therefore, "something, in some way connected with pride," but not pride itself. I would render it "stateliness;" preserving the reference to external deportment or appearance, which I take to be essential to the word,—"pride and stateliness, and the evil way, and the mouth of inconstancy, I hate⁴." "We have heard of the stateliness of Moab (he is very proud), of his pride, and his stateliness, and his fury, not in just proportion to his ability⁵." Or, as the passage might be rendered, "We have heard of the stateliness of Moab; extravagantly proud is his pride. And his stateliness and his fury not in just proportion to his ability." In this rendering, the adjective גִּא, in the second clause of the sentence, is taken as the predicate of גִּאוּתוֹ, and the verb substantive is understood. Again, "We have heard of the stateliness of Moab; his haughtiness is exceedingly super-eminent. His stateliness also and his pride, and the towering ambition of his heart⁶." The rendering of the middle clause of this sentence is from Dr. Blayney's translation; which first suggested to me the translation, which I propose, of the corresponding clause in the parallel passage of Isaiah. גִּאוּת is taken as a verb, of which גִּבְהִי is the subject. The word גִּאוּן occurs in Scripture above forty times. But these three are the only passages, in which "elevation of rank or power, grandeur and majesty externally displayed," are not more to the purpose of the context, than "pride," or any internal affection of the heart. And in these three passages the internal affection is mentioned by its proper name; and

³ Jer. xlviii. 29.

⁴ Prov. viii. 13.

⁵ Isa. xvi. 6.

⁶ Jer. xlviii. 29.

“stateliness of deportment,” as the effect or symptom of the affection, connects well with it.

The words “pride,” in the English language, and “superbia,” in the Latin, are sometimes used abusively, to express an affection of the mind not criminal. As, “sume superbiam quæsitam meritis.” That satisfaction and complacency which we naturally feel in conscious superiority, either in mental endowments, bodily strength, or in rank and condition, is in itself not criminal. It is natural to the mind of man; and, when it is accompanied with a due sense of thankfulness to God, as to Him by whose only gift one man differeth from another, and is not mixed with an arrogant assumption of merit to ourselves, or with contempt of others, it is, indeed, a virtuous feeling. The word גאון, however, is never used to express even this honourable inoffensive pride. But, like the words “pride” and *superbia*, it is often applied to the external thing, which produces this internal affection. In our English Bible, we read in three passages⁷ of the “swelling of Jordan.” In the original גאון הירדן. But the swelling of the waters of Jordan cannot be the thing intended. For it appears from a fourth passage⁸ where the same expression occurs in the original, that this גאון הירדן was something that might be the subject of devastation; for, it is said of it, that it “is spoiled.” It could be nothing but the thicket of trees and bushes, which adorned the banks of the river. It is very properly rendered in this place, “the pride of Jordan,” in our Public Translation, and “superbia Jordanis,” in the Vulgate. It is properly called “the pride of Jordan,” as an ornament of which the river, could we ascribe to it sense and intelligence, might justly be proud. *Superbia Jordanis* is the rendering of the Vulgate in the three other passages; and “the pride,” instead of “the swelling of Jordan,” would be the true rendering in English. See Dr. Blayney, upon Zech. xi. 3.

It is now evident in what sense, and with what propriety, the temple at Jerusalem, in two passages⁹, and God Himself, in a third¹, as resident in that temple, is called, “the excel-

⁷ Jer. xii. 5; xlix. 19; l. 44.

⁹ Ps. xlvii. 4. Amos vi. 8.

⁸ Zech. xi. 3.

¹ Amos viii. 7.

lency of Jacob;" and God himself again, in this passage, "the excellency of Israel." The temple, by the magnificence of the structure, the costliness and splendour of its furniture and ornaments, and the pomp and awefulness of the rites performed in it, but, above all, by the tokens of the Divine presence in the sanctuary, was the great ornament of the city of Jerusalem, and the boast and pride of the whole nation. A temple, in which the glory of Jehovah was visibly displayed, and the immediate communication of God with the Israelites thus manifested, was the circumstance, in their external condition, which raised them above all the nations of the earth; and this temple, and this God, ought to have been their "pride." But "pride" being too common and ambiguous a word to be applied to such holy subjects, I adopt the well chosen word of our Public Translation in another place, "excellency."

(D) — "a month," חֹדֶשׁ. The change of חֹדֶשׁ into חֶחֶם, proposed by Houbigant, stands upon the single authority of the LXX (if, indeed, upon that), unsupported by any MS., and contradicted by the Chaldee, Aquila, Symmachus, Theodotion, St. Jerome, and the Vulgate, who all represent the received reading חֹדֶשׁ.

(E) — "rulers," שָׂרִי. I prefer the word "rulers" to "princes," by which our Public Translation here, and in most other places, renders the Hebrew word; because, in the modern acceptation of the word princes, royalty, or, at least, royal blood, is included in the notion of it. But these שָׂרִי, of the Old Testament, were not persons of royal extraction, or connected by blood or marriage with the royal family; but the chief priests and elders, who composed the secular as well as the ecclesiastical magistracy of the country.

(F) — "self-willed, walking after a commandment." According to the ancient versions, "going after idols." Instead of the word צִו, "a commandment," it should seem that these ancient interpreters read some word signifying "idols," and describing them either as vanities, or as objects of contempt and disgust. The versions of the LXX and the Syriac suggest שׁוֹא, "vanity;" St. Jerome and the Vulgate צִנֵּא, "filthy ordure;" which might also be the reading of Jonathan, who has a rendering of his own: — "their judges have turned

themselves to go a whoring after the mammon of iniquity." But as no trace of either of these readings, or of any other variety, appears in any one of the numerous MSS. collated by Kennicott and De Rossi, and the present text gives a striking and apposite meaning, I have thought it my duty to adhere to it: declaring, however, that I consider שוא, צא, and צו, as three various readings, each of authority, among which the learned reader is at full liberty to make his own choice.

(G) "a moth in the garment—a worm in the flesh," עש—רקב. Rabbi Tanchum, as he is quoted by Dr. Pocock upon this place, says, that עש is "a worm breeding in clothes, and eating them;" רקב, "a worm breeding in old rotten wood." But the learned Drusius says of the latter word, that it may be understood of "a worm that breeds either in wood or in the bones." That it signifies "some kind of worm or maggot," I have no doubt; because the rule of the parallelism demands "some gnawing insect," that may correspond with עש, "the moth." But from the effect ascribed to it in the following verse, which is "a sore running with corruption," I think it must be understood of "a worm," bred, indeed, within the human body, but "eating through the flesh." I have taken the liberty to add the words, "in the garment," "in the flesh," to mark the distinction of the species expressed by the two words, and to present the image of the original more adequately to the English reader.

(H) — "his holes," חללי, made by the fretting of the moth. I take the word as a noun, from חלל, "to perforate, or make a hole" of any sort.

(I) — "his corrupted sore," מזור. Or according to many of the best MSS., מזור. I see no necessity for making מזר the root, and going to the Arabic for the sense of it. The noun מזור comes regularly from the Hebrew root זור, "to compress or squeeze," and signifies "something that wants squeezing or compressing;" and thus "a purulent sore," which wants to have the matter squeezed out, or, perhaps, to be compressed with a bandage: but the first notion I prefer. See Bishop Lowth upon Isaiah i. 6.

(K) — "the king who takes up all quarrels," רב, no proper name either of man or place, but clearly a noun, from the verb ריב, put here in apposition with מלך, and character-

istic of the king, in the manner expressed in my translation. So Aquila, *δικαζόμενον*. Symmachus, St. Jerome, and the Vulgate, "ultorem." Theodotion, *ἐκτρέφει*. למלכא דייתי, — "ad regem ut adventaret ultum eos." Jonathan. See Appendix, No. II.

(L) — "repair the damage—make a cure of." The words רפא and יגהה refer respectively to the moth-eaten holes in the garment, and the sore in the flesh. רפא is properly "to restore whatever is damaged to a sound and whole condition; to repair a decayed or ruined building, to mend a damaged cloth."

CHAP. VI.

(A) — "His coming forth is fixed as the morning." — "coming forth." For מוצא, 37 MSS., and some of the oldest printed texts, give מוצא.

— "fixed as the morning." — ὥς ὄρθρος βεβαία ἡ ἐπιφάνεια αὐτοῦ. Symmachus.

(B) — "pouring shower." The word גשם is not simply "a shower," but "a hard pouring shower."

(C) — "harvest-rain—rain of seed-time," יורה—מלקוש. Our Public Translation gives "latter rain—former rain;" but the Hebrew nouns have nothing of "latter" or "former" implied in their meaning; and the English expressions convey a notion, just the reverse of the truth, to the English reader. For what it calls "the latter rain," fell in the spring, which we consider as the former part of the year; and what it calls "the former rain," fell about the end of our year, namely, in the autumn. מלקוש is literally the "crop-rain;" that which fell just before the season of the harvest, to plump the grain before it was severed. And the beginning of the season of the harvest in Judea being the middle of March, according to the old style, this rain fell about the beginning of that month, and may properly be called the "harvest-rain." The other יורה, is literally the "springing-rain," or rather "the rain which makes to spring;" that which fell upon the seed, newly sown, and caused the green blade to shoot up out of the ground. This fell about the end or middle of October. I call it the "rain of seed-time;" for the springing-rain might turn the thoughts of the English

reader to the spring. These rains of seed-time and harvest are the *ὑετὸς πρώϊμος καὶ ὄψιμος* of St. James². But the apostle's epithets have reference to the order of the husbandman's expectations, not to the civil division of the year.

(D) — “piety,” *חסד*. The various senses of this word are well enumerated by Vitranga upon Isaiah xl. 6. But the general radical meaning of the word is by none so well developed as by Mr. Parkhurst. “Exuberance” is included in the notion of it, in all its applications. The exuberant kindness of God to man; overflowing piety of man towards God; exuberant kindness of man to man; exuberant pruriency of inordinate lust³; exuberance of wrath, and of reproachful language. In its good sense, the word “mercy” is inadequate in the application of it either to God or man. As from God to man, “exuberant” or “abundant kindness” is in general the best English word: as between man and man, “exceeding kindness.” In many passages in which it is rendered “mercy,” it properly signifies “philanthropy,” displaying itself in a general mildness and gentleness of manners. This is clearly the sense in Prov. xi. 17, and, I think, in many other passages, in which it is not applied to any individual act. As from man to God, “piety,” swelling in the heart, and displaying itself in acts of devotion. In this place I think it signifies that sudden flow of “piety” which occasionally comes upon men of very loose lives, if they are not wholly lost to all sense of religion; particularly under afflictions, which produce a momentary penitence. Munster pertinently remarks, that the Jewish nation had its transient fits of reformation, cutting down the groves, killing the priests of Baal; but they soon returned to their abominations.

(E) — “belaboured by the prophets.” *חצבתי בנביאים*. The LXX and the Syriac certainly take the prophets for the object of the verb *חצבתי*. And the prophetic order was, indeed, deeply implicated in the national guilt; inso-much that many of them were promoters of it; and as such are frequently reprov'd and threatened by Hosea, and by all the faithful prophets that were true to their commission.

² Chap. v. 7.

³ Lev. xx. 17.

But I cannot find that this verb, in any instance, governs its object by the prefix ב. I take the prefix, therefore, for the preposition of the instrument; and I take Ephraim and Judah, rehearsed by the suffix ם, in the verb םהרנת, for the object of both verbs. And to this Jonathan, St. Jerome, and the Vulgate agree.

— “belaboured;” the image is that of a hewer of wood laying on heavy strokes, with the axe, upon a piece of hard timber.

(F) — “the precepts given thee.” So I understand the word מִשְׁפָּטֶיךָ. The learned reader will find the various senses, or applications rather, of this word distinctly exhibited by Vitranga, upon Isaiah, vol. ii. p. 422. It signifies “a fixed principle, or rule,” in any thing, to which principle and rule can be applied. Here I take it for “the practical rules of a moral and godly life,” as delivered by the prophets. And so Calvin expounds it: — “Significat hic Deus se regulam piè et sanctè vivendi monstrasse Israelitis. — *Judicia tua*, hoc est ratio piè vivendi⁴.” It is certain, indeed, that the Syriac and Jonathan read מִשְׁפָּטֶיךָ כְּאֵרֶץ יִצְחָק. But none of the MSS. give this reading, or any variety; except that one, of no great authority, has מִשְׁפָּטֶיךָ in the singular; which seems to have been the reading given in St. Jerome’s Septuagint; though the Septuagint, as we now have it, agrees with the Syriac and Jonathan: but St. Jerome and the Vulgate are with the printed text, though they render it but ill.

(G) — “charity.” I think, with Calvin, that the word חֶסֶד is used here in a comprehensive sense, signifying both “piety towards God,” and “philanthropy.” I can find no single word to answer to it but “charity;” for “charity,” in the evangelical sense, is the love of man founded upon the love of God, and arising out of it.

(H) — “even in these circumstances.” This I take to be the force of the adverb שָׁם, as it is used here, referring neither to place nor time, but to a state of things. The Latin “ibi” might in some degree express it, but we have no one word for it in our language.

⁴ Calvin, ad locum.

(I) The very learned Drusius says, in his notes upon this place, that he once conjectured that Gilead was put here, by a sort of abbreviation, for Ramoth-Gilead; as Aven is sometimes put for Bethaven: but that he abandoned this conjecture, when he found mention, as he thought, in Eusebius, of a city called simply Gilead, in the mountainous region of the same name. Then he produces a passage from Eusebius, *De Locis Hebraicis*, as translated and altered by St. Jerome, in which, after a general description of the mountain Galaad, or Gilead, it is said, "from which mountain, a city also, built in it, took its name: which city Gilead, the son of Machir, the son of Manasseh, took from the Amorites⁵." It is evident that, in these words, the author, whether Eusebius himself or St. Jerome, refers to the fact recorded in Numb. xxxii. 39, 40; and understands the Gilead, which the children of Machir, the son of Manasseh, are there said to have taken from the Amorites, of a city of that name; in which I have no doubt that he is right. But I see no reason to suppose that this was any other than Ramoth-Gilead itself. It is to be observed, that although it is said, that "Moses gave Gilead unto Machir, the son of Manasseh, and he dwelt therein;" yet the conqueror of the Amorites in this quarter could not be Machir himself, the son of Manasseh; nor could he dwell in Gilead, or any of his sons; for they must have been dead long before the Exodus. If I might offer a conjecture upon a point, which, from the imperfection of history, is of so much uncertainty, I should say that Gilead, a grandson, probably, of the son of Machir of that name, having taken a principal city of the Amorites, in the mountainous country, fortified it for himself, and gave it his own name. That from the city the name passed to the district, which was allotted to that conqueror; and from that district to the whole of a large tract of mountainous country, which made part of the settlement, not only of the half tribe of Manasseh, but, moreover, of the tribes of Reuben and Gad. But the name Gilead having thus been transferred from the city to a country comprehending many

⁵ — "A quo monte et civitas, in eo condita, sortita est vocabulum; quam et cepit de Amorreorum manu Galaad filius Machir, filii Manasse."

cities; the city, for distinction, took the name of Ramoth-Gilead; the word Ramoth probably alluded to the lofty turrets, raised by Gilead for defence against besiegers⁶.

(K) — “to Sichem.” In taking שכם for the name of the city with the local paragogic ה, I am supported by the Syriac, the LXX, and Symmachus; and by the Vulgate, in taking שכם for the name of the place, though not in the construction of the paragogic ה.

(L) In the original I remove the soph-pasuk at עשו to ישראל, so connecting the two words בבית ישראל with the 9th verse, and making the 10th verse begin with the word ראיתי. This is the only alteration of the printed text which I make, or admit, in this passage; and this is supported by the version of the LXX⁷.

(M) That “the harvest” in Joel iii. 13, is “the fruit of the vine,” is confirmed by the versions of the Syriac and the LXX, and by the use of the word קציר in Isaiah xvii. 11, where it is used for “the ripe fruits of a *grafted plantation*.” See Bishop Lowth’s translation. Whence it should seem, that, although by its etymology it most properly signifies “corn reaped, mowed, or cut down,” yet it is used as a general word for “the several fruits of the earth,” of whatever kind. And the word קציר by itself being capable of this general meaning, קציר קמה is a specific name for “the corn-harvest,” (Isaiah xvii. 5); and קציר חטים a still more specific name for “the wheat-harvest.”

CHAP. VII.

(A) “When I would have healed,” ברפאי. At the very time when I was about to heal. “Dum in eo essem ut sanarem.” This is the force of the prefix ב, which would be very ill changed into ב; an alteration for which there is no authority, but that of a single printed edition, not of any MS.

(B) — “carried on,” פעלו. The verbs עשה and פעל are not perfectly equivalent. The verb עשה is simply “to do, or make,” “facere,” in any manner, without reference to the

⁶ Vide App. No. III.

⁷ Vide App. No. II.

length of time, degree of labour or thought, necessary to the performance. But the verb *פעל* is applied to those operations only, which require some continued labour of the hand, or long application of the mind, or both. The thing meant here seems to be the carrying on of a premeditated plot or scheme for the subversion of the true religion, and the establishment of idolatry.

(C) — “let them not say unto their heart, that I have remembered all their doings.” To the same effect Aquila: *καὶ μήποτε εἰπωσι ταῖς καρδίαις αὐτῶν, πᾶσαν κακίαν αὐτῶν ἐμνήσθην*. St. Jerome also, the Vulgate, and Abarbanel, take the negative *לֹא* as a prohibitory particle; though neither he, nor St. Jerome, expounds the prohibition exactly in the sense expressed in my translation. See Pocock, p. 289.

(D) — “unto their heart,” *לְלִבָּם*. The change of the prefix *ל* into *ב*, though supported by the reading of the Complutensian edition, and seven or eight MSS. of Kennicott's, and seven or eight more of De Rossi's, would be much for the worse. When a man thinks within himself what he is afraid, or ashamed, or unwilling, to utter aloud, or declare openly, then he speaks *in* his heart; and this is expressed by *ב*. But when a man pursues his own thoughts without utterance, but without any desire of concealment; more especially when he soothes and consoles himself with hopes and expectations well or ill founded, when he encourages and incites himself to action; then he speaks *to* his heart. — *πρὸς ὃν μεγάλιστον θυμόν* and this is expressed by *ל*.

(E) — “their perfidies.” I think the word *כחש*, as a noun substantive, renders not so properly “a lie,” in the sense of a false assertion, as “a failure in the truth of a promise or engagement;” “a failure in any point of duty, or natural obligation;” in particular, in loyalty to the rightful sovereign, and above all to the Sovereign of sovereigns.

(F) — “the stoker,” *מַעִיר*, a noun substantive, regularly formed from the Hiphil of the verb *עיר*, “excitator,” the man whose business it is to stir up the fire in the oven. This I take as the nominative case of the verb *ישבות*.

(G) — “until the fermentation of it be complete.” All this I take to be expressed in the words *עַד חִמְצוֹ*. And St. Jerome's rendering, which is also that of the Vulgate, is to

the same amount: —“donec fermentaretur totum.” The noun *המצה* properly renders “the act, or passion rather, of fermentation;” “the being fermented.”

(H) An oven, in which the fire is raised to such a pitch, as to continue burning fiercely for a long time by its own internal fury, when no further means are used to stir it up; in which the heat is so intense, as to be too strong for the baker’s purpose, insomuch that it must be suffered to abate, before the bread can be set in; is certainly a most apt and striking image of the heart of the sensualist, inflamed with appetite, by repeated and excessive indulgence so wrought into the ordinary habit and constitution of the man, that it rages by the mere lust of the corrupted imagination, even in the absence of the external objects of desire, that might naturally excite it; and works itself up to an excess, which is even contrary to the purpose for which the animal appetites are implanted; in such sort disordering the corporeal frame, that till the passion has spent itself in a great degree, it is incapable of enjoying its proper object.

To apply the images severally, I take “the oven” to be the heart: “the burning fire,” the animal appetites in act: “the stoker,” or “fire-stirrer,” the external objects of desire, considered as present to the senses, and exciting the appetites. “The dough,” the sensitive animal frame, or nervous system, considered as the proper object of the immediate action of appetite: “the baker,” who ought to manage the oven, regulate the heat, superintend the stoker, and conduct every thing aright for the baking of the bread, is reason or intellect; which ought to be the governing faculty in the human soul. The fire always gets a-head, when this baker takes too long a sleep. As in the 6th verse.

The sensuality however here is, that of which sensuality is the constant scriptural type, the absurd and wicked passion for idolatry.

(I) —“our king,” *מלכנו*. I think there is irrision in the suffix. “This rare king of ours.”

(K) —“to scorners.” So the Bishops’ Bible, and the English Geneva. And to the same effect Calvin. —“*extendit manum suam ad illusores.*” “*Dicit regem manum suam protraxisse illusoribus; nempe in signum societatis.*”

Instances of the use of the particle את in the sense of the Latin *ad*, or, which would come to the same thing here, as a sign of the dative case, are to be found in Noldius. Perhaps the passages cited by him are not all to the purpose; but some among them seem decisive.

(L) "Truly, in the inmost part of it, their heart is like an oven." I take the order of construction thus: כי לבם קרבו [היה] כתנור. I take the suffix ו in the word קרבו, as rehearsing the noun לב; which I understand as the nominative case of the verb substantive understood: and thus I bring out the sense, which I have given in my translation.

(M) — "put themselves in a stir about corn and wine." In the Hebrew I place the soph-pasuk at the word יתגוררו, in the 14th verse; and I make the 15th begin with the word יסורי. Then at the word בי (the second word of the 15th verse, according to this division), I place rebhia; and at יסרתי, athnach; rebhia again at זרועתם; and the soph-pasuk at רע I leave undisturbed. These corrections of the stops are the only alterations I make in the printed text.

— "put themselves in a stir," יתגוררו. This can be nothing but the third person plural of the future in Hithpael of the verb גור. There are four distinct roots, גור, גרה, גר, יגר, each of which has its proper signification. יגר, "to fear, to be in consternation." גור, "to sojourn," as a foreigner. גרה, "to excite or stir up," particularly war or strife; or, neutrally, "to be in a stir." גר, "to saw." יגר is evidently the leading word; but all the four, especially the three first, have an intercommunity of secondary senses. גור, in a secondary sense, takes the sense of יגר, "to fear;" and, in another secondary sense, agrees with גרה, "to be in a stir." Even the fourth גר, "to saw," seems not entirely unconnected with גרה, "to excite;" for the first effect of sawing is the excitation of small light dust, that flies about in the air, and is in perpetual stir. The Lexicons, among the senses of גור, give "to assemble, or collect." But I agree with the learned Mr. Parkhurst, that this sense belongs not to this root, nor to any of the four roots; and where the Hithpael is rendered in our Public Translation, as in this place, of "persons assembling themselves," it is to be under-

stood of “putting themselves in a vehement stir, or commotion.” סער מתגורר in Jer. xxx. 23, is “a whirlwind stirring itself up.”

(N) — “turned against me,” יסורי. From the root סור, not from סרר, which forms the third person plural future יסרו.

(O) “They fall back into nothingness of condition.” ישוב לא על. For the elucidation of these difficult words, I observe, first, that the verb שוב signifies either “to return,” or “to turn away from,” or “to turn towards.” But properly and most frequently “to return,” in reference to a former place, or condition. 2. In the sense of “returning,” or of “turning towards,” it usually governs the place to which, by the detached preposition אל, or the prefix ל. But either of these may be omitted; and the verb will appear as a verb transitive, governing the place, or condition, “to which,” as its object, without a preposition; like some verbs of motion, in particular connexions, in the Latin language. Urbem adii. Domum redii. Romam profectus sum. This construction, in the Hebrew language, is very rare; but this passage is one clear instance of it. For לא על (whatever it may mean) stands as the place “to which,” and as the accusative after the verb transitive שוב; and it is by no means necessary to correct the text by conjecture, with the learned Houbigant, to supply the supposed omission of the prefix. Although, if any emendation were necessary, his conjecture, ללא for לא, might seem very plausible.

II. The word על has been very differently taken by different interpreters; whose various opinions are stated at length by the learned Pocock upon the place. I consider none of them as deserving of attention, but those which attempt to ascertain the meaning of the word as it stands, without the aid of conjectural emendation. And these all take the word in one or other of three different ways: 1. As a noun adjective. 2. As a noun substantive. 3. As an adverb. But, whichever way it is to be taken, לא על is something described by privation of the thing signified by על, whatever that may be.

1. As a noun adjective, the word על is supposed to be an

epithet of God, describing him as the High One, or the Highest. The learned Drusius, who adopts this sense, thinks the word an abridgment of **עליון** by apocope. And for this he may have the authority of some learned rabbin. Nevertheless I scruple not to deny that a single instance of a similar apocope is to be found in the Hebrew language. The word **אל** is no such instance, by apocope from **אלהים**; for **אל** and **אלה** are two distinct roots. The word **יה** is no such instance, by apocope from **יהוה**; for the latter is a compound of the former, with the benoni of another root. Nor is any unexceptionable instance to be found, in which the word **על** is used as an adjective rendering "high." This interpretation, therefore, though it is adopted by our English Translators, being rejected, as founded on an irregular formation of the noun, and an unexampled sense of the noun so formed; it remains, that the word **על** must be either a noun substantive, or an adverb. As a noun substantive it may render either "a yoke," or "height;" as an adverb, "on high," sursum. The Vulgate takes it in the sense of "a yoke," understanding, figuratively, "the yoke of the Mosaic law." For the rendering of the Vulgate is, "Reversi sunt, ut essent absque jugo." Which is well expounded by Grotius, "Denuo voluerunt esse absque jugo. Per jugum intelligenda lex." Symmachus, and the 6th Greek, render to the same effect. *ἀνέστρεψαν εἰς τὸ μὴ ἔχειν ζυγόν*, Sym. *ἀπέστρεψαν ἵνα διάγωσιν ἄνευ ζυγοῦ*, E. This sense the Hebrew words will certainly bear; and of all that have been proposed it seems the best sense, next after that which I have given in my translation; which is R. Tanchum's, and, in my judgment, the best of all.

According to this interpretation, **על** is taken either as a noun substantive, rendering "height;" or, as an adverb, rendering "on high;" and it is not material which way it be taken. For if it be an adverb, still **לא על** stands as a noun, after the verb **שׁוּב**, and expresses that which is the privation of height. But the "height," whether expressed by the noun, or by the adverb, is to be understood figuratively, of "height of rank or condition." In which sense the adverb is used, 2 Sam. xxiii. 1. **הגבר הקם על**. "The man who was settled in a high degree;" *i. e.* established on

the throne of Judah, which was made the inheritance of his family in perpetuity, and raised, in his own person, to be the type of his great descendant. The Israelites also were placed in "a high degree," to be worshippers of the true God; which "high degree" they relinquished by their defection to idolatry, and returned to the low level of the heathen^s. The versions of the LXX, and the Syriac rightly understood, convey the same meaning, and give it in words exactly equivalent to those which I have used. ἀπεστράφησαν εἰς οὐδέν, LXX. ܠܝܬܝܢ ܘܝܠܝܠ ܥܠܡܝܢܠܝܢ. Syr. "Obliquarunt se ad nihilum;" not, as the Polyglott translation gives it, "nullâ de causâ." We say, in common speech, of a man, who, by misconduct, has lost all esteem and credit in the world, "He has brought himself to nothing."

CHAP. VIII.

(A) "The cornet at thy mouth," &c. To this effect the Vulgate; with Aquila, Symmachus, and Theodotion according to St. Jerome.

"*In gutture tuo sit tuba, quasi aquila,*" &c. Quæ tam latè audiatur, quam aquila templum supervolitans, et è sublimi crocitant. *Grotius*.

(B) I place the soph-pasuk at ידענוך. "O my God"—Israel, speaking collectively, uses the singular pronoun and the plural verb.

(C) — "of themselves." Sponte. This I take to be the force of the pronoun הוּ. See ver. 9.

(D) — "have antipathy." This is the true sense of the phrase בל לא. See Ps. ci. 5. Isa. i. 13; and compare Amos vii. 10.

(E) — "pure religion." For נקין, the Complutensian, and four other printed texts, with 44 MSS., among them some of the very oldest and best, give נקין; which is certainly the true form of the word. It signifies "purity," or "cleanness," generally. Hence "moral purity," "innocence." But here, I think, it particularly denotes "pure religion," or "the purity of worship." "Pure religion, and undefiled," in opposition

^s See R. Tanchum ap. Pocock.

both to the superstitious practices of idolaters, and the false show of hypocrites.

(F) — “even this.” וְהוּא. The ו is highly emphatical, aggravating the accusation. Even a thing so abominable, as this, was his own invention. Archbishop Newcombe says, “The Israelites may have originally borrowed this superstition from the Egyptians; for, in Egypt,” he observes, “this species of animals were worshipped; the Apis at Memphis, and the Mnevis at Heliopolis.” But the prophet says expressly, not, indeed, in the learned Primate’s amended text, and mis-translation; but, in his own words, he says expressly, that the Israelites borrowed this superstition from nobody. It was all their own. Indeed, what they had seen in Egypt was the worship of a living calf; not of the lifeless image of a calf, or of any other animal.

(G) — “reduced to atoms,” שִׁבְבִּים יְהִיה. Sebab est minimum quidque in re quâvis; ut scintilla, fragmenta, segmenta. Grotius ad locum.

(H) “To sow the wind, and reap the whirlwind,” may certainly be a proverbial expression for measures of bad policy, ending in ruin, and disappointing the statesman’s expectations. But instead of taking the verbs יִקְצְרוּ and יִזְרְעוּ as plurals, of which the plural pronoun of the third person understood, rehearsing Israel collectively, is the subject; I take the verbs in the singular number, and the final ו as the affixed pronoun of the third person singular, rehearsing Israel: and the nouns סוּפֹתָהּ and רוּחַ I take as the subject of those verbs respectively. And thus I bring out the sense expressed in my translation. The only objection I am aware of is, that the feminine nouns, סוּפֹתָהּ and רוּחַ, are taken as the subjects of verbs masculine. But of these two nouns, the former is often masculine. And the anomaly of gender between verbs and nouns, especially when the noun is the name of a thing, which hath not naturally the one sex or the other, is so frequent, that רוּחַ is sometimes both masculine and feminine in the same sentence. It is somewhat in favour of my interpretation, that for יִקְצְרוּ five MSS. give יִקְצְרוּ; in which form the verb must be singular, and the final ו must be the affixed pronoun. For the third person plural future admits not the epenthetic ו. It is true, that in Exodus xviii.

26, we read in the printed texts, יִשְׁפּוּט. But upon this Buxtorf observes, “Unum reperitur cum schurek præter morem.” And 15 MSS., and the Samaritan text, give שִׁפּוּט in the regular form, without the epenthetic ו.

(I) — “of their own accord.” This I take to be the force of the pronoun הֵמָּה. And this is generally its force, where it appears, as in this place, pleonastic. See ver. 4. and chap. ix. 10.

(K) — “will I embody them,” אֶקְבֹּץ. The verb קִבֵּץ signifies “to collect into one mass” things naturally separate and dispersed. Hence, more particularly, “to form or assemble” armies. The use of the verb in this sense, in the historical books of Scripture, is very frequent. In Isaiah lvii. 13, the noun קְבוּצֵי־רֶמֶס renders “thy companies,” *i. e.* companies of soldiers. I take the verb here, therefore, as a military term; and, considering how it stands connected with the verb יִתְּנוּ, I think that verb is to be taken as a military term too; the former rendering “the embodying of armies,” the latter “the granting of bounties to the persons enlisting, or of tribute to foreign princes furnishing auxiliaries.” Thus God threatens that He will press into his own armies, against the Israelites, those very bands of foreign mercenaries, whom the Israelites themselves, to the great mortification of the king and the rulers, when the error of the measure appeared by the event, had paid at a dear rate.

I find I have the concurrence of the learned Noldius in this interpretation of the passage, as far at least as the general meaning is concerned: — “Sensus est, quamvis mercede conducant gentes in auxilium, ego tamen mox contra eos illas ipsas colligam. Scil. brevi futuras ex amicis hostes.” Nold. Concordant. Partic. Annot. 1031.

(L) — “and the rulers.” The reading of וְשָׂרִים for וְשָׂרִים is supported by such a weight of authority, that I cannot but adopt it. Eight MSS. of Kennicott's, nine of De Rossi's, two more of Kennicott's originally, six more of De Rossi's originally, the notes of the printed Bible Minchath Shai⁹, the Babylonian Talmud, the LXX, Syriac, Chaldee, Aquila, Theodotion, St. Jerome, and the Vulgate.

⁹ For an account of this Bible, see De Rossi, Prolegom. part i. § 37, 38.

And yet there is no difficulty in the construction of the common text; for it might be thus rendered: "And ere long the rulers shall sorrow for the burthen of the king," *i. e.* for the burthen imposed by the king in taxes.

(M) I punctuate the original thus:—over the first מִזְבְּחוֹת, in verse 11, I place rebhia, or the semicolon; and at the second מִזְבְּחוֹת, in the same verse, I place the soph-pasuk: that the second לַחֲסֵא may be thrust forward into the subsequent verse, where it stands as the object of the verb transitive אֶכְתֹּב; expressing what God will write, or inscribe, upon Israel; namely that he is the property of Sin. Inuram ei notas, "Peccati mastigia."

A similar allusion, though with a different application, to an owner's or commander's mark impressed upon the person, occurs in Isaiah xlv. 5, in nearly the same phrases:—

"One shall say, I am Jehovah's;

And another shall be called by the name of Jacob;

וְזֶה יִכְתֹּב יָדוֹ לַיהוָה

And another shall inscribe his hand, JEHOVAH'S,

And surname Himself by the name of Israel."

— "JEHOVAH'S." This is what he will write upon his hand; as "SIN'S," is what God in Hosea threatens to write upon Ephraim's person. The only difference in the phraseology of the two prophets is this;—the verb כָּתַב governs the thing written upon, in Isaiah, in the accusative; in Hosea, by the prefix ל. The prefix ל in the word written, לַיהוָה in Isaiah, לַחֲסֵא in Hosea, is the sign of the genitive of the possessor.

—"an allusion," says Bishop Lowth, upon Isaiah, "to the marks which were made by punctures rendered indelible by fire, or by staining, upon the hand or some other part of the body, signifying the state or character of the person, and to whom he belonged. The slave was marked with the name of his master: the soldier, of his commander; and the idolater, with the name or ensign of his god." Dean Spencer observes, that among the heathen, slaves were usually marked in the forehead; soldiers, in the hand: and he thinks, that slaves were usually marked in the hand among the Jews. The mark of the idol was impressed on different parts of

the body ¹. We have allusion to this custom in Rev. iii. 12. xiii. 16. xiv. 1. In the primitive ages, it was usual for Christians to mark themselves, upon the wrist or arm, with the name of Christ, or with the sign of the cross; as Spencer and Lowth show from Procopius upon this passage of Isaiah. —Τὸ δὲ τῇ χειρὶ λέγει, διὰ τὸ στίζειν ἴσως πολλοὺς, ἐπὶ καρπῶν ἢ βραχιόνων, ἢ τοῦ σταυροῦ τὸ σημεῖον, ἢ τὴν Χριστοῦ προσηγορίαν.

(N) “The masters.” For רבוי, I read, with the marginal varieties of the Venice Bible of 1518, with the marginal Keri of Vander Hooght, and with 13 MSS., רבי.

(O) — “my proper offerings.” One can only guess at the precise sense of the unusual word הבהב, which, with the majority of interpreters, I take to be the plural of a noun substantive הבהב, from the root הבה, with the pronoun of the first person singular affixed, but blended by crasis with the jod plural. I think it renders those offerings, which were so appropriate to God, so demanded, as it were, by God as his exclusive property, that the whole was to be burnt upon the altar, and even the priests were not to taste it. And thus the word seems to have been taken by Livelye and Drusius. The accusation is, that the priests, the sacrificers of these offerings, sacrificed, and ate; an act of the highest sacrilege. —“The sacrificers of my proper offerings.” זבחי, I take for the participle Benoni plural, *in regimine* signifying “persons offering sacrifices.” It is so used in eighteen places besides this.

CHAP. IX.

(A) — “with joyous exultation,” אֵל גִּיל, *exultationem usque*. גִּיל is a noun substantive, signifying “leaping and dancing for joy,” after the preposition אֵל; not, as some have taken the word, the imperative Hiphil of the verb גָּל constructed with the prohibitory particle אֵל: for it is contrary to the invariable rule of the Hebrew language, that the imperative mood should prohibit; or, in other words, the prohibitory particle must be constructed with a future tense, never with an imperative mood. Compare Job iii. 22.

¹ See Spencer De Leg. Hebr. lib. ii. c. 14, § 1. 4.

(B) — “fee of prostitution,” אַתֵּן. At this word I place the *soph-pasuk*.

(C) — “must,” תִּירֵשׁ. The word often signifies “new wine;” but its primary and proper meaning seems to be “must in the vat, under the process of fermentation.” When this process miscarries, the must never turns to a sound wine. And this seems to be threatened here.

(D) — “their.” For the singular בָּה, the marginal varieties of the Venice Bible of 1518, the Bible of Halle 1720, the notes of the Bible Minchath Shai, the Bible of Pesaro 1517, seventeen MSS. of Kennicott’s (among them the oldest and the best), and three more originally, eight of De Rossi’s, and nine more originally, give the plural בָּהֶם.

(E) — “their sacrifices are not pleasant to him.” I take away the *zakeph-katon* from לוֹ, and instead of it place *rebhia* at וְבַחֲהֶם, taking that noun as the nominative of the verb יִעֲרְבוּ. Dr. Wheeler adopted the same punctuation.

Our Public Translation, with many others, makes this 4th verse predictive of the condition of the Israelites in captivity, when they should be deprived of the means and opportunity of making offerings to Jehovah, according to the prescribed rules of the Mosaic ritual. According to the construction which I adopt, it is a description of the enormity of their idolatrous practices, in their own land, previous to their captivity, which brought down upon them that judgment. And with this interpretation stands the authority of Kimchi, the LXX, Capito and Æcolampadius as quoted by Pocock, Calvin, Zanchius, and the learned Drusius. In the general sense of the passage all these interpreters agree; with some difference, however, among them in the grammatical construction of the words. That which I adopt is approved by Kimchi and the critical Drusius.

(F) — “as the meat of mourners,” כָּלֶחֶם אֲנִים. The noun אֵין, and the verb אָנָה, are distinct roots in the Hebrew language. And from the verb descends another noun, differing in sense as well as in etymology, but expressed by the same letters, as the former. The Masoretes have endeavoured to distinguish the two nouns by giving them different points, which would make the radical noun sound “awven;” the derivative from the verb, “own.” Nevertheless, they

have perpetually confounded the two, applying to the one the points, which, in their system, belong to the other.

The radical noun און, in the Masoretic pronunciation "awven," signifies "activity," or "strength and vigour," in actual exertion; and, specifically, "the generative strength and vigour of the male." And this sense of "activity acting," I take to be the proper and primary meaning of the word. In one place I think it is used to denote "adult vigour," in opposition to the weakness of infancy². In the plural number it is sometimes used to express "intensity, or abundance of active vigour;" and once, I think, for "the rapid motions and efficacious influences of the heavenly bodies³." "Lift up your eyes on high, and behold! Who hath created these? [namely, the heavenly bodies.] He that leadeth forth their host by number, calleth every one of them by name. Made abundant in active powers, [מרב אונים] and firm in strength, not one faileth." It occurs in the plural once as a noun adjective, signifying "persons endowed with strength, power, and activity," for great enterprises. "When a wicked man dieth, his expectation shall perish, and the hope of the active [ותוחלת אונים] perisheth⁴." The noun here renders the Latin "impigri ad labores;" and describes those who have been the most active, and with the best success, in arduous enterprises; never backward to encounter toil or difficulty.

From this primary sense of "active strength," and, specifically, "the generative vigour of the male," this noun became a name or title of "the sun;" incessantly active in the constancy and rapidity of the apparent diurnal and annual motions ("rejoicing as a giant to run his course"), in the perpetual propagation of light and heat to the utmost limits of the universe, and in his genial influences on all nature, as the first physical principle of fecundity in the animal, vegetable, and mineral kingdoms. These physical powers, which properly, indeed, belong to the sun, as an instrument in the hand of God, the ancient idolaters ascribed to that luminary, as inherent in itself, independent of the Creator; for they made it self-existent, Ἀυτοφύης⁵. By its influences

² Hos. xii. 4.

³ Isaiah xl. 26.

⁴ Prov. xi. 7.

⁵ Orph. H. V. lin. 3.

on nature, they made it the author of all good to the good, and of all evil to the bad. At last they ascribed to it intelligence and will; at least they spoke of it as intelligent, and made it the sovereign of the moral, as well as of the material world. These various powers are distinctly expressed in the epithets ascribed to the sun in the Orphic invocation :

Ἀυτοφνῆς, ἀκάμα,

 Κράσιν ἔχων ὥρων
 Εὐδρομε, ῥοιζωτῆρ διφρευτὰ
 Ῥόμβου ἀπειρεσίου διενύμασιν οἶμον ἐλαύνων,
 Εὐσεβέσι καθοδηγὲ καλῶν, ζαμένης ἀσεβοῦσι

 Κοσμοκράτωρ,
 φερέσβιε, κάρπιμε, παϊάν.

 Δεικτὰ δικαιοσύνης . . . δεσπόγα κόσμον,
 Πιστοφύλαξ
 Ὅμμα δικαιοσύνης, ζωῆς φῶς.

Orph. H. V.

The noun *ἥρ*, as generally denoting “activity,” but more particularly “the activity of the fecundating principle,” comprehends almost every thing that is expressed by these separate epithets, except “intelligence” and “self-existence,” and was perhaps the oldest name of the sun as an object of worship. Being once used as a title of the sun, it became the name perhaps of any image or emblem of the sun placed in the idolatrous temples; and was afterwards more largely used among the Israelites as the name of any idol-image. Thus it is understood in Isaiah lxvi. 3; at least, so it is taken by St. Jerome and the Vulgate; though nothing hinders but that it may be used even in that place as an appropriate name of some idol-image of the sun: for the worship of the sun was a very principal part of the idolatry of the Israelites, both long before and long after the times of the prophet Isaiah⁶.

⁶ See 2 Chron. xiv. 5; 2 Kings xxiii. 5; and 2 Chron. xxxiv. 4.

acquisitions of activity." But unexceptionable examples of this application seem to be wanting.

As the noun אָן, in the sense of "idolatry," or "iniquity," in the singular number, never signifies a single individual act, a sin, or a crime, but denotes the general sinfulness, iniquity, or idolatry of the character; it is never used in the plural number to denote a multitude of such single acts: "Idolatries, sins, iniquities." It occurs, indeed, in the plural only in four places⁹. And, in every one of these places, it is confounded by the Masoretes with the other noun (own). But, in the last of the four¹, it is used in its proper sense of "animal strength and vigour." "He giveth strength to the faint, וְלֹאִין אֹנִים, and to him that is nothing in vigour he increaseth force." In the second², it signifies "vigour of procreation;" and in both places the plural is used, only to give intensity to the sense. In the third³, it denotes "the incessant activity of the heavenly bodies," in their rapid motions and physical influences, as hath been already declared; and in the first⁴, it is a noun adjective, in apposition with אֲנֹשִׁים understood, and is rendered, in our Public Translation, "unjust men," but rather signifies, as hath been shown, "active men," "bustlers." This text is rendered in a singular manner by the learned Mr. Parkhurst, in his Lexicon (after Schultens, I believe), "And his lingering hope shall miserably perish." He takes the plural אֲנִים adverbially, "dolorificis modis." But there seems to be no reason to resort, in this text, to an unexampled use of the word.

Upon the whole, it appears that אֲנִים, in the passage of Hosea under consideration, cannot be taken as the plural of the radical noun אָן (awven); since no sense of that word, authorized by the usage of the sacred writers, is applicable in this place.

The verb אָנָה has two senses, remotely, if at all, connected with each other. 1. "To occur, happen; to befall, betide." 2. "To mourn, lament, grieve."

Some, instead of giving the root אָנָה these two senses, make two different roots; אָנָה, "to occur;" and אָנָן, "to

⁹ Prov. xi. 7. Ps. lxxviii. 51. Is. xl. 26. 29.

² Ps. lxxviii. 51.

³ Is. xl. 26.

¹ Is. xl. 29.

⁴ Prov. xi. 7.

grieve, or mourn." But from אנה, which Calasio makes the single root, the verb אנן, which occurs only in the Hithpael conjugation, may be formed : as עלל from עלה.

From this root, אנה, therefore, in its second sense, or from אנן, if that be a distinct root, comes the noun substantive און (*own*, in the Masoretic pronunciation), rendering what occasions mourning, lamentation, or grief; namely, "pain of body, or a condition of calamity and affliction." It is used for "bodily pain," in Gen. xxxv. 18, where it denotes "the excruciating pains of laborious parturition." It is used for "grief," or "mourning for the dead," in Deut. xxvi. 14. It is used for "a state of misery or affliction," in Prov. xxii. 8. "He that soweth evil shall reap misery." And it signifies "calamity," "misery," or "tribulation," wherever it is connected, by the copula, with the noun עמל. In the phrase און ועמל, און is always to be taken as this derivative noun, not as the radical. For, though in many passages either might suit the context, yet in some the radical noun will give no good meaning: whereas there is not one in which this derivative, in the sense of "misery," or "affliction," is not applicable. In Amos v. 5, און might be taken as this derivative noun in the sense of "tribulation." So Calvin takes it. "Bethel erit in molestiam," *i. e.* "Bethel is doomed to tribulation," or "Bethel shall be a cause of tribulation." But the consent of the ancient versions with one another, and with the Masoretic punctuation, in the sense of "nought," or "nonentity," seems decisive, that the און of this place of Amos is the radical noun. Were it not for the deference due to ancient authority, Calvin's exposition of the word, which takes it for the derivative, would be greatly to be preferred.

It may seem, perhaps, an objection to this analysis of the meaning of the two nouns, the radical and the derivative, that the name of the sun has been generally supposed to have been "Own," not "Awven;" that it is to be referred, therefore, to the derivative, not to the radical word; and cannot have been, as I suppose, the origin of that sense of the latter, by which it renders "idolatry," and "iniquity." I know not that this opinion has been taken up on any better authority than that of the Masoretic punctuation. We read

twice in Genesis⁵ of a "priest of Own," according to the points. But the versions of the LXX and the Vulgate in these places are so paraphrastic, that no conclusion can be drawn from them concerning the pronunciation of the name. From the Syriac it should seem that it was "Awvan," or "Ovan;" much nearer to "Awven" than to "Own." But however that may be, I contend only that the two words, the same in the letters, are distinct in their etymology, and in their meaning, and that the Masoretes meant to mark this distinction by their points. But I maintain that if the two words were differently sounded, according to their different meanings, the Masoretes have perpetually confounded them, and in many places have given "Awven" when they should have given "Own," and "Own" when they should have given "Awven;" and thus have brought obscurity upon the meaning of the words, and have perplexed the texts in which they occur. And the name of the sun is one instance in which they have mispointed. But this is immaterial to my argument; which rests not on any supposed accuracy of the Masoretic points, or the truth of the pronunciation they represent. On the contrary, I impeach both. The name of the sun, rightly sounded, may have been "Own," or it may have been "Awven." The sound of the two words may have been, in all cases, the same; always "Awven," or always "Own," or always something else; and yet the words might be different in etymology and sense. As in Greek, οὐρανός, "the sky," and οὐρανός, "the palate." In Latin, *malum*, "evil," and *malum*, "an apple." In English, "a hop," a certain motion of the body, and "hop," the flower of a certain plant. "Born," carried, and "born," *partu editus*. Without deciding whether the pronunciation of the two Hebrew nouns were the same or different, or what was the true sound of either, I maintain only the distinction between the two, in sense and etymology; and I use the different sounds, "Awven," and "Own," only as received marks of that distinction, often confounded.

In two passages the word נָח has been taken in the sense

⁵ Gen. xli. 45. 50; and xlvii. 20.

of "goods, or substance." "His children shall seek to please the poor, וִידֵי תִשְׁכַּנּוּ אֹנִי; and his hands shall restore their goods⁶." And, "I have found me out substance⁷." But it must be the radical noun, if either, not this derivative, that can render "goods," or "substance." And if these passages are thus rightly rendered, the word in both texts is mispointed by the Masoretes. In the text of Job it is, at any rate, mispointed; for no sense of the derivative noun is applicable there, and the radical is capable of its usual meaning; for the passage may be rendered, "His children shall make their court to the poor, and his own hands shall recompense his iniquity." See Scott's version of the Book of Job, and the notes. The text of Hosea will be considered in its place.

The derivative word אָנָּן never occurs in the plural, in the sense of "griefs," "afflictions," "calamities," "mournings," or, indeed, in any sense at all. For the plural אֹנִיִּם is found only in the four passages quoted above; and, in every one of those, it is the plural of the radical noun, though otherwise pointed by the Masoretes.

Hence it follows that the word אֹנִיִּם, in this text of Hosea, is not the plural of the derivative noun אָנָּן, rendering "mournings." And it has been shown that it cannot be the plural of the radical noun; which would give no meaning here. It remains, therefore, that it is the participle Benoni in Kal of the verb אָנָּה, regularly formed, according to the rule of conjugation of the verbs quiescent Lamed ה: rendering *lugentes*, "persons who are mourning," or "mourners."

This being settled, it is not difficult to understand what is meant by the "meat of mourners." The external expressions of grief for the dead, the rites of mourning, and the ceremonies of interment, seem to have been much the same among the Jews, as were practised by the heathen; even in some particulars which were expressly forbidden by the Mosaic law: insomuch that practices, in many things contrary to the law, seem to have obtained even among those who cannot be suspected of giving in to any thing that was

⁶ Job xx. 10.

⁷ Hosea xii. 8.

understood, in their own times, to be idolatrous. How it came to pass that the Divine law, in these instances, gave way to fashion and custom, it is difficult to explain. But the fact seems indisputably proved by Jer. xvi. 5—8. For the expressions of “grief and mourning for his countrymen,” “dying of grievous deaths,” and “consumed by the sword and by famine⁸,” forbidden to the Prophet, seem to be such as it is supposed the holy Prophet would have used, had he not been so forbidden. And they seem to be forbidden, not as things generally sinful, but improper upon that particular occasion. And yet many of them were certainly contrary to the provisions of the law. It is very remarkable, that some of the same things were prohibited by the Decemviral law, and yet continued in practice among the Romans. “Mulieres genas ne radunto, neve lessum funeris ergo habento.” Was it that the prohibition among the Jews, as well as the Romans, was founded on political, rather than religious, considerations; so that though the civil law was disobeyed, in the continuation of the practice, no religion was violated? Among the ceremonies of interment in use among the heathen, the most essential and indispensable were banquets among the relations of the deceased. These, indeed, were not forbidden by the Mosaic law, except to the priests; and to them only by virtue of the general prohibition of their interference in the obsequies of the dead; with permission, however, in the case of father, mother, son, daughter, brother, or virgin sister⁹. These banquets were of two kinds:—banquets around the body of the deceased, before it was carried out; and a feast of the family and relations, after the obsequies were finished, and the body, or the ashes of it, entombed. Both are to be traced among the Gentiles up to the heroic ages. Of the first sort was the sumptuous feast, which Achilles made for his myrmidons around the body of Patroclus, while it lay unburied¹. Of the second, the ban-

⁸ Verse 4.

⁹ Levit. xxi. 1—3.

¹ αὐτὰρ ὁ τοῖσι τάφον μενοεικέα δαίνω.

Πολλοὶ μὲν βόδες ἀργοὶ ὀρέχθεον ἀμφὶ σιδήρῳ

Σφαζόμενοι, πολλοὶ δ' ὄϊες καὶ μηκάδες αἴγες·

Πολλοὶ δ' ἀργιόδοντες ὄϊες, θαλέθοντες ἀλοιφῇ,

Εὐόμενοι τανύοντο διὰ φλογὸς Ἥφαιστοιο.

Il. Ψ. 29, &c.

quet in Priam's palace, after the interment of Hector². The latter was the conclusion of the mourning. The relations of the deceased assumed the garb of festivity; for they were crowned with garlands, and celebrated the praises of the deceased³. To this feast "the cup of consolation," mentioned Jer. xvi. 7, is probably to be referred, answering to "circumpotatio;" which was interdicted among the Romans by the Decemviral law, on account of the excess to which it was carried. The former feast, before the interment, was the Parentalia of the Romans, and the *περίδειπνα* of the Greeks. It is said, that the viands for this feast were contributed by the relations and friends of the deceased; and thence it is supposed to have acquired its Greek name. In the manner of the celebration among the Greeks, this banquet, in itself innocent, seems to have been connected with something of an idolatrous worship of the manes of the deceased. For, in the parentalia of Patroclus, the company seem to have formed a ring around the dead body, placed in the centre, which, in that situation, was plentifully wetted with the blood streaming from the slaughtered animals⁴; which gives the banquet the appearance of a feast upon the victims sacrificed to the shade of the hero. The feast, however, not abused by this superstition in the manner of the celebration of it, was so much esteemed among the Jews an indispensable duty to the memory of the dead, that it was a part of Tobit's excellent exhortation to his son, to "pour out his bread upon the burial of the just⁵;" that is, to be liberal in contribution of viands to the *περίδειπνα*. These contributory viands were probably "the bread of men" of the prophet Ezekiel⁶. Among the Athenians it is said to have been the duty of a particular magistrate to supply the provisions for this feast for the poorer citizens.

In the simplicity of the primitive ages, this feast was pro-

² Χεύαντες δὲ τὸ σῆμα, πάλιν κίον· αὐτὰρ ἔπειτα

Εὖ συναγειρόμενοι, δαίνυντ' ἐρικυδέα δαῖτα,

Δώμασιν ἐν Πριάμοιο διοτρεφέος βασιλῆος.

Il. Ω. 801.

³ Sequebantur epulæ, quas inibunt parentes coronati; apud quas de mortui laude, cum quid veri erat, prædicatum. Cic. de Leg. lib. ii. c. 25.

⁴ Πάντη δ' ἄμφι νέκυν κοτυλήρυτον ἔρρεεν αἷμα.

Il. Ψ. 34.

⁵ Tobit iv. 17.

⁶ Chap. xxiv. 17.

bably celebrated only a single day. It appears not, at least, that the parentalia of Patroclus were repeated. But in later times the feasts were continued every day, as long as the body lay above ground. Whence they acquired, among the Romans, the name of “*Novendiales Epulæ*.” For on the ninth day, the body, according to their practice, was carried out. The Jews proceeded to such profusion in these banquets, that Josephus says many persons of condition reduced themselves to beggary by this expense⁷. The viands served up at these funeral feasts, whether the parentalia, or the concluding feast after the funeral, were all unclean, by the use to which they were applied, and defiled all who ate of them; and all came properly under the denomination of the “meat of mourners.”

But there were other offerings consecrated to the dead, in rites of the grossest superstition, which may be included under the same denomination. Such were the libations of wine and oil poured upon the funeral pile, and the meats burned with the dead body.

. Congesta cremantur
Thurea dona, dapes, fuso crateres olivo.

Æn. VI. 224.

Such also were the provisions laid from time to time upon the tomb, or placed near the grave, for a repast for the shade of the deceased, which was supposed to feed upon them. These were properly the *κτερίσματα* of the Greeks, and the *Silicernium* of the Romans. They were sometimes offered for the purpose of magical evocation, as in the *Odyssey*: sometimes, to appease the ghost of a murdered man; as the offerings of Clytemnestra, at the tomb of Agamemnon, in the *Choephoræ* of Æschylus, and the *Electra* of Sophocles: but more frequently they were merely offerings of the relations in honour of the dead. It may seem almost incredible, that the chosen people of God should ever give in to a practice of such horrible idolatry. But what may we not believe of those, who could “set their abominations in the house called by the name of Jehovah,” and make their children “pass through the fire to Moloch?”

⁷ De Bello Judaico, lib. ii. c. 1.

And there is a text which brings them under strong suspicion, and seems plainly to insinuate, that they brought this practice with them out of Egypt, and continued it afterwards. In the xxvith chapter of Deuteronomy there is a law, which requires of every one, who should present himself before God to offer his first fruits, to make a solemn profession, that he had, *bonâ fide*, applied the whole of his tithes to the religious and charitable uses prescribed by the laws of tithing; without subtraction of the smallest particle, upon any pretence, for any other purpose. "I have not eaten thereof in MY MOURNING [that is, I have consumed no part of them in feasts at the funeral of my relations], neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead." Or more literally, —"nor given of it to a dead man^s." Now, what should this giving of the fruits of the ground, or of the flock, to a dead man be, but something analogous to the Silicernium of the heathen? And why should this solemn profession be exacted, if the Israelites were not, in fact, addicted to this abominable practice? All these viands served up at the funeral feasts, and all the sepulchral cates laid about the graves of the dead, as offerings to the departed spirit, were "meats of mourners," and all in the highest degree, but especially the last, unclean.

It would be unpardonable not to apprize the reader, that, in the interpretation I have given of the text in Deuteronomy, I differ widely from the learned Dr. Spencer, whose second chapter, of the second book of his work, upon the Hebrew Ritual, entitled "*Lex, de professione triplici, post oblatas decimas et primitias, faciendâ,*" is well worth the reader's perusal, if he delights in the refinements of deep erudition fancifully misapplied.

Upon the general subject of funeral feasts and the rites of mourning, many interesting and judicious remarks are to be found in the notes of the learned Dr. Blayney upon Jer. xvi. 5—8.

(G) — "to themselves." So Abarbinel expounds the word לנפשם, and after him Grotius. "*Cibus eorum ipsis erit,*" ipsorum tantum usibus servire poterit; quasi dicat, ὅτανυντο.

^s Verse 14.

(H) "Their valuables of silver," &c. There is certainly much ambiguity in the grammatical construction of this passage, though the general sense is very clear. It describes the extreme devastation of the country by the Assyrian conquest, under the image of weeds growing up in the dwellings, deserted by the owners, and stripped of their costly and elegant furniture of silver.

To ascertain the construction, I observe, in the first place, that **מִחְמָר** is a noun substantive, signifying, generally, "what-ever," for its value or beauty, "is most desired." This is its frequent sense. The sense in which some take it, and which the learned Pocock seems to prefer, of "the places in which such valuables were stored for safe keeping, or set out for use or ornament," though not inconsistent with the frequent import of the verbals formed with the heemantic **מ** prefixed, and with the peculiar force of that formative, is, I believe, in this word unexampled.

2. In the word **לְכַסְפָּם**, the prefix **ל** denotes that **כֶּסֶף** is the material in which these valuables were wrought⁹. And when two words are connected, as these two are here, a pronoun, suffixed to the latter of the two, very often belongs properly to the former; which I take to be the case here. So that **מִחְמָר לְכַסְפָּם** may properly be rendered "their valuables of, or in, silver."

3. The two words **מִחְמָר לְכַסְפָּם** stand as a nominative absolute, expressing the principal subject of the sentence following; a figure of speech frequent in all the prophets, and in which Hosea particularly delights.

4. The verb **יִרְשׁוּ** is the third person singular future of the verb **יָרַשׁ** in the Hiphil conjugation, with the pronoun plural of the third person suffixed. I say in the Hiphil conjugation; to which interpreters have not attended. For I cannot find that the verbs quiescent Phe Jod ever form the third person singular of the future in Kal, or Pihel, with the double **י**. Buxtorf, indeed, cites two instances¹; the latter with some hesitation. But in the first, the Samaritan text and the Complutensian Bible give **וַיָּרֶשׁ** in the regular form: and in the second, the verb **יִרְעַ** seems to be in Hiphil, as

⁹ See Noldius, **ל**, § 15.

¹ Gen. ii. 7, and Psalm cxxxviii. 6.

Buxtorf himself allows it may be taken. For the true rendering of the verse I take to be, "For Jehovah is high, yet hath he respect unto the lowly; but the lofty one from afar *he maketh to feel*." Compare Judges viii. 16, where many MSS. give וִירַע. And וִירַע is a Hiphil form of the future, though less regular than the double יִרַע. Now the verb יִרַע, in the Hiphil conjugation, signifies "to dispossess," "to drive out the former owner or occupier, and take possession in his room."

5. The nominatives of this Hiphil verb are the nouns קִמּוֹץ and חֲרוֹץ; and בְּאֵרֵיהֶם is to be taken as connected with both these nouns. Thus the exact rendering will be, "Their valuables in silver—the nettle, the thistle in their dwellings shall dispossess them."

6. The pronoun הֵם, suffixed to the verb יִרַע, may rehearse either the people, the Israelites; or their valuables, מִחְמָר, being taken as a collective. In the first way the sense will be, that the nettle and the thistle, growing up in the deserted mansions of the Israelites, shall dispossess them of their valuables; in the second, that these weeds so growing up shall dispossess the valuables, *i. e.* occupy the place which those costly things once filled. The latter I think the more easy and natural exposition.

If the learned reader is not satisfied with this exposition of the grammar of the text, he may find in Pocock all the constructions (except this) which the words can be brought to bear; and in the variety he may make his own choice.

(I) — "the prophet." The title of prophet seems to have been given to all of the prophetic order; that is, to all who had been educated in the schools of the prophets, and professed a life of retirement and religion: because these were usually the persons to whom the gift of prophecy was imparted; though it was by no means given to all, or even to the greater part of them. Some, perhaps, among them pretended to it, who had never received it at all. And others, to whom it was in some degree given, temporized in the use of it, by profane accommodations to the humour of the people, the religious opinions, or the political measures of the court. Of the latter, in particular, we have a remarkable instance in those prophets of Israel, who encouraged Ahab

to the expedition against the Syrian, for the recovery of Ramoth Gilead, which proved so fatal to himself. That the gross imposture of pretences to inspiration, by persons that had it not at all, was actually practised, seems to be implied in Micah ii. 11, and Jer. xxiii. 31, 32. That those who had the extraordinary gift pretended, upon some occasions, to visions which they had never seen, and to commands which they had never received, is certain, from the very memorable story of the imposition practised by the old prophet, who dwelt in Bethel at the time of the schism of the ten tribes, upon the man of God of Judah, who had prophesied against Jeroboam's altar². The old prophet, whatever his crime might be in this deceit, and it certainly was great, appears to have been in his general character a true servant of God. But the more frequent crime was certainly that of temporizing, in the manner of delivering messages of warning, which had been really received. The persons guilty of this conduct were deeply implicated in the guilt of the nation, and were promoters of the idolatry, to which the kings and the people were so much addicted³; and they are reprov'd and threatened in every page of the prophetic writings. These are the persons who, in this text of Hosea, under the title of prophets, are taxed with stupidity and madness.

The communication of the gift of prophecy to persons so false to the duties of their office, seems somewhat analogous to the communication of the miraculous gifts, in the primitive church, to many who made, if not a wicked, certainly an improper and injudicious use of them. And analogous to the threatened punishment of false teachers, in the latter ages of Christianity, was the punishment of these prevaricating prophets. "God sent them strong delusion, that they should believe a lie⁴." "If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet; and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel⁵." How it was that God deceived the prophet, is an awful question, to be cautiously touched. It is evident from the text of Ezekiel, that

² 1 Kings xiii.

⁴ 2 Thess. ii. 11.

³ Jer. xxiii. 15.

⁵ Ezek. xiv. 9.

the prophet himself was highly criminal in the deception that he suffered. It may be that, for his unworthiness, the spirit of wisdom and understanding was withheld from him, which might have enabled him to discern the true meaning of the allegorical visions presented to his imagination. Or it may be that, for the guilt of the nation, the prophetic spirit was imparted to those who wilfully misinterpreted their visions. Thus the vision was true, and the whole falsity was in the error, or the dishonesty, of the prophet. It is hardly to be conceived, that falsified scenes of futurity could be obtruded by the Holy Spirit on the prophet's mind. I would observe, that, in the case of Ahab, the lying spirit in the mouth of the prophets was not a spirit that lied to them, but a spirit that incited them to lie to the king.

(K) "In proportion to." This is the force of על, —"according to."

(L) — "his God." I read אֱלֹהֵי, with the Soncinum Bible of 1486, the notes of the Bible Minchath Shai, four MSS. of Dr. Kennicott's, two more originally, three of De Rossi's, and one more originally.

(M) — "my God." I read אֱלֹהֵי, with two MSS. of Dr. Kennicott's, and one originally of De Rossi's. The words אֱלֹהֵי and אֱלֹהֵי, in this verse, seem to have changed places, to the great detriment of the emphasis.

(N) Luther's notion of this passage was not very different from mine. — "Existimo antithesi uti prophetam.—Sententia enim est, quod priora tempora habuerint veros prophetas; qui magno animo reprehenderunt idololatriam et docuerunt verum Dei cultum. Sed qui nunc sunt, inquit, occasio sunt errorum et impietatis. Ponunt enim laqueos populo," &c. Diodati, too, agrees in this interpretation.

(O) — "I found." The verb מָצָא here signifies not "to find something in a place unexpected," but it is equivalent to the verb "find," or "trouver," in such expressions as these: "I find it very good;" "je le trouve très bon." And the sense is, as grapes in the parched barren deserts are found delightful by the thirsty traveller, so was Israel anciently delighted in by God. See Pocock on the place. Calvin's remark is very judicious: — "Porro non intelligit propheta dignum fuisse populum, quem tantopere amaret: sed Hebræi

dicunt 'invenire,' quemadmodum etiam Gallicè dicimus, 'je trouve cela à mon goût.' Reputavi igitur Israel tanquam uvas in deserto."

(P) See chap. viii. note (1).

(Q) — "to that obscenity," לַבִּשֶׁת. Luther takes the word בִּשֶׁת for the name of the idol. For rendering the passage "et sanctificaverunt se turpi idolo," he adds this note: "Boshet autem sine dubio appellat idolum Peor, turpem et fœdam statuam." He certainly is not far from the truth, though the word בִּשֶׁת is not altogether a proper name.

The word פֶּעַר, as a verb signifies "to open." It occurs in this sense in four places only, in all of which "a mouth" is the object; in three, the human mouth; in the fourth⁶, the mouth of Hades personified. It is never used as a noun, but in the name of the idol Baal-Peor; and once, as the name of a hill⁷. In the name of the idol it seems to be the infinitive, used as a noun; or as the Latin gerund in *di*, after the preceding noun Baal; so that the name of the idol renders in English "the lord of opening." I take the Baal-Peor, therefore, to have been worshipped as the power presiding over procreation; opening the womb, both for conception and for parturition; to have been, in short, the *Προ-θύρα* of the Orphic system⁸.

This power was worshipped by the Greeks under the name of Artemis. Her office extended far beyond the affairs of mere midwifery. She had not only propagation universally, not merely that of the human species, in her care; but, as generation and corruption reciprocate in material things, she superintended both. And, being supposed to have in her power the issues of life and death, she was the general arbitress of the fortunes of men. She had a variety of titles, according to her various offices; and her family connexions, her pedigree, and her consanguinity, are differently stated, according as she is contemplated in the exercise of one or another of her various powers. And from these different

⁶ Isaiah v. 14.

⁷ Numb. xxxiii. 28.

⁸ Compare Hutchinson, On the Names of the Trinity of the Gentiles. Tit. בעל פֶּעַר.

names and different stories, the poets, and their commentators, have made as many different goddesses. But "Ἀρτεμις, Εἰλείθυια, Προθύραια, Δημήτηρ, Τύχη, Ἑκάτη, Jana, Diana, Partuna, Luna, Juno, Lucina, were all the same power, considered in various acts, and worshipped with various rites, and under different symbols. But the paramount character of this divinity was that of the patroness of procreation; and in this character she was the Baal-Peor of the Moabites.

The learned reader will make it no objection, that all the titles I have enumerated of the Greek and Latin idol are feminine, whereas Baal is a masculine. It was a first principle among the mystagogues that every god was of either sex. And this very personage, in the character of Selene, is saluted, in the Orphic invocations, as male and female, — *θῆλύς τε καὶ ἄρσεν*⁹, and was both Lunus and Luna among the Latins; and the word *בשת* will lead to feminine appellations of Baal-Peor.

We are told by Herodotus, that the Artemis of the Greeks was worshipped by the Egyptians under the feminine appellation of Bubastis, in the city of the same name¹. And in a Greek epigram, cited by H. Stephens, in his Thesaurus, Bubastis is said to be a title of Isis, as the guardian goddess of women in labour. It is very remarkable, that Bubastos was a title of Diana, as Hesychius affirms, among the Thracians. The Egyptian rites of Bubastis, as they are described by Herodotus², were in the highest degree obscene. But this is not all. The city Bubastis (commonly written Bubastos, but Herodotus writes it with an i) certainly took its name from the goddess. Now the name of the city, in the prophet Ezekiel³, is *פִּי בַסֵּת*; which seems only a dialectic variation, as is observed by the learned Parkhurst⁴, for *פִּי בַשֵּׁת*. And the literal rendering of *פִּי בַשֵּׁת* is "foramen turpitudinis." Hence it is easy to guess under what emblematical figure the goddess was worshipped in the city that bore her name; and the conjecture is much confirmed by the attitudes by which the Egyptian ladies are said to have

⁹ Orph. H. S.

¹ Euterpe, 156, and 59, and 138.

² Euterpe, 60.

³ Chap. xxx. 17.

⁴ Lexicon, under the word *בַּשֵּׁת*.

expressed their devotions⁵ in the annual festival of this object of their worship.

Hence I have no doubt, that in the word בִּשְׁת, as it is used here, and in some other texts of Scripture, there is a paronomasia; a favourite figure with the prophets, which cannot be adequately expressed in a translation. To preserve what they could of it, our English Translators have judiciously added the demonstrative "that" to the word "shame," by which they render the noun substantive; and I have followed their example, prefixing "that" to my word "obscurity." By giving the appellative "shame," or "obscurity," without "that," the appropriation of the word to the idol would be lost; and the sense of the name would be lost, if the Hebrew word "Boshet" were retained in the translation as a proper name.

The learned Vitranga has a notion of his own about this "consecrating of themselves to that obscenity." He thinks some rite must be signified, by which some of the Israelites devoted themselves to the worship of that idol, "ut placerent amasiis." And so far he is probably in the right. But he conceives that the particular rite was the circular tonsure of the hair, by which the Moabites and Arabs, according to Herodotus, marked themselves as worshippers of Dionysus. This opinion Vitranga sustains with much learning and ability; but, as often happens to him, with too much refinement. It cannot be true, unless Baal-Peor was Dionysus: and of this he offers not a shadow of proof⁶.

The opinion that Baal-Peor was Priapus, seems to have taken its rise from a random guess of St. Jerome's, who understood that Baal-Peor was something obscene, and looked no farther than to something obscene in the Greek idolatry to answer to the idol of the Moabites.

(R) "Ephraim!" A nominative absolute.

(S) — "when I turn away." For בִּשְׁוִי, I read, with the Bible of Halle (1720), three MSS. of Kennicott's, one originally of De Rossi's, Aquila, the Vulgate, Houbigant, and Archbishop Newcombe, בִּסְוִי.

⁵ Herodot. Euterpe, 60.

⁶ See Vitranga in Isaiah xv. Not. Moab. § 3.

(T) — “to all appearance.” This I take to be the force of באשר ראיתי. And so the LXX, *ὅν τρόπον εἶδον* and to the same effect the Bishops’ Bible, “as methinks.”

Diodati’s rendering deserves attention: — “mentre io l’ho riguardato” — “So long as I looked upon him.” If this might be adopted, it would produce an elegant antithesis between the happy effects of God’s providential care, and the deplorable consequences of his turning away, mentioned in the preceding sentence. But I think the Hebrew words will hardly bear this sense.

(V) — “planted on a rock.” — *εἰς πέτραν πεφυτευμένοι*. Theodotion. And to the same sense, as it should seem, Aquila and Symmachus: — *ὡς ἀκρότομον πεφυτευμένην ἐν κατοικίᾳ*.

(W) I remove the soph-pasuk from צמקים, where I place only rebhia, to בגלגל, that רעתם may be an accusative after תן, in apposition with רחם and שרים.

(X) — “perverse practices.” See ch. v. note (B).

(Y) — “blighted.” The allusion is evidently to a tree, killed by what is called a blight. The verb נכה is often used in this particular sense of “blighting.” Dr. Pocock thinks that the word, though used in a much larger signification, is “in proper language spoken of trees and plants, when by any chance marred.” See his note upon this place. I have sometimes been inclined to adopt the construction and rendering of the Syriac. “Ephraim is smitten at the root; he is dried up, so that he shall bear no fruit.” The version of the LXX, when it is rightly pointed, is to the same effect: Ἐπόνεσεν Ἐφραῖμ τὰς ῥίζας αὐτοῦ ἐξηράνθη, καρπὸν οὐκ ἔτι μὴ ἐνέγκη.

CHAP. X.

(A) — “yielding,” בוקק. The root בוק, or בק, signifies properly, “to empty a vessel of its contents;” hence “vastate.” But a vine ‘emptying itself,’ must be a vine pouring forth its internal strength in abundance of fruit⁷. All the ancient versions, except the Chaldee, agree in rendering the participle as expressive of luxuriance. Symmachus, indeed,

⁷ Psalm cii. 5; Amos iv. 9; and Jonah iv. 7.

⁸ See Parkhurst, under the word בל.

renders it by a word that denotes "running to wood," ὕλο-μανοῦσα, and Aquila, by ἑνυδρος, "a watery vine," which St. Jerome explains to be "a vine bearing grapes, which gave but a thin and watery juice," such as would not make good wine. But the context shows that fertility of fruit is meant, and this idea is conveyed in all the other versions. εὐκλημα-ροῦσα, LXX, "abounding in goodly branches." But "goodly branches" are branches which bear fruit; and, accordingly, this version adds, καρπὸς ἐϋθηνῶν αὐτῆς. The Vulgate renders the participle "of leaves," "Vitis frondosa Israel;" but then he adds, "fructus adæquatus est ei." The Syriac ܐܝܬܐ ܕܝܫܪܐܝܝܠ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ "A branchy vine is Israel, which beareth fruit." The fruit, however, is not to be understood of the fruit of good works, as I have explained in note (1).

(B) — "his fruit was answerable to his vigour," literally, — "and his fruit was equalled to himself." So the Vulgate, "fructus adæquatus est ei."

(C) — "God himself." This I take to be the force of הוּא. And so it is understood by St. Jerome.

(D) "Negotiate," — literally, if דברו be taken as an imperative, "Talk words" — I take אלות as another accusative, in apposition with דברים, after the verb דברו; and כרת, as the infinitive used for the imperative, which is very common. "Talk words," *i. e.* "negotiate." Among the Indian tribes of America, a public conference to settle differences is called "a talk."

(E) "Hemlock," ראש, may be a general name for the vegetable poisons, hemlock, aconite, &c., from their common property of affecting the head. Compare Dr. Blayney, on Jer. viii. 14.

(F) — "the inhabitants." I take שֶׁבֶן here as a collective with all the ancient versions. As I think the same word (though differently pointed by the Masoretes) is used in Ps. cxxxv. 21. For I would render that verse thus: "Blessed be Jehovah in Sion. O inhabitants of Jerusalem, praise ye Jah." To be rendered with the versions, — "that dwelleth in Jerusalem," *i. e.* "Jehovah that dwelleth," the word should be דֹּשֵׁבֵן.

(G) — “shall be in consternation.” Of the four verbs, **גַּרַר**, **גָּרַר**, **גָּרַר**, **גָּרַר**, see chap. vii. note (M).

The word **יִגְדֹּר**, here, can be nothing but the third person plural future in Kal of the verb **גָּרַר**, regularly formed, according to the rule of conjugation of the verbs quiescent Ain ו, and the verb must be taken in its secondary sense of “being in consternation.”

(H) — “for the great calf,” **לַעֲגֻלֹת**. It is not to be concluded from the feminine form of the noun, that the idol was a heifer. “Imagines carent sexu,” says Vatablus. I conceive that, when the living animal is in question, the masculine, **עֲגֹל**, renders a “bull-calf,” the feminine, **עֲגֻלָּה**, a “cow-calf.” But that speaking of the image of a calf, the feminine, **עֲגֻלָּה**, may be used either of the figure of the bull, or the cow. The plural number is used, because the calf of Bethel (here called Bethaven, because it was become the temple of an idol,) was in its size, and the riches of the temple, the principal image. — “quod Vitulus qui in Bethel colebatur, esset præcipuus,” says Vatablus. I render the word, therefore, “the great calf.” This noun, in the feminine and plural form, is rehearsed in this text by a masculine and singular pronoun.

(I) — “exulted,” **יִגִּיל**. The future, even without the conversive ו, is often used for the præterite, according to Kimchi, as he is quoted by Buxtorf. “Frequentissima est temporum enallage—præteriti pro futuro, et futuri pro præterito, tum per se et simpliciter in prophetis, tum propter præfixam litteram ו.”

(K) For **אָתָּר**, I read with the Soncinenian Bible of 1488; the Brescian, of 1494; the Pesaro Prophets, of 1516; the Venice Bible, of 1518; the Basil, of 1536, which is the second of Munster's; and twenty MSS. of Kennicott's, **אָתָּר**.

(L) See chap. v. note (1).

(M) — “in sound sleep.” I take the word **בְּשֹׁנָה** for the substantive **שֹׁנָה** (heavy sleep), with the prefix. I know not how it can be regularly formed from the root **בוּשׁ**, to signify “shame.” The Vulgate, indeed, and the Chaldee, seem to favour this derivation and this sense. For the Vulgate renders the word by “confusio,” and takes it as the nominative of the verb. The Chaldee word **בְּהִתָּא** is, properly, “shame.” But perhaps it may signify “confusion,” or “inactivity of

the faculties," from any other cause. The Syriac ܠܠܬܠܐ might, I think, be rendered, "Confusion shall darken Ephraim;" which, if the noun ܠܠܬܠܐ may signify "confusion," or "torpidity of the mind" generally, is exactly my sense, though it deviates from the construction. And this sense of the noun is, in some measure, confirmed by chap. xi. 1, according to the division which the Syriac translator follows; where the verb ܠܬܠܐ is joined with the verb ܠܠܬܠܐ, the clause being to this effect, "In the morning, the king of Israel wondered, and was astounded." The text of the LXX is in such a state, that no conclusion can be drawn from it of their reading or their sense. St. Jerome's LXX seems to have had *ἐν δόματι Ἐφραΐμ δέξεται αἰσχύνην*. But, taking the Greek text as it now stands, I would propose to correct it thus: *ἐνδομα δὲ Ἐφραΐμ δέξεται*. Taking *ἐνδομα* in the sense of "languor," from the verb *ἐνδίδωμι*.

(N) — "like a bubble," ܠܠܬܠܐ. "Bullam interpretatur. Dicitur autem bulla ܠܠܬܠܐ a ܠܠܬܠܐ, quod fervere et bullire significat, quia fervoris et ebullitionis effectum est." Livelye.

Mr. Woide first proposed the division of the clauses which I follow, putting rebhia or athnach at ܠܠܬܠܐ, and understanding the verb substantive after ܠܠܬܠܐ.

(O) — "it overtook them not — iniquity." I have preserved the exact collocation of the words in the original, that the ambiguity arising from it (if any) might remain in the translation. The clear sense, and the only sense, unless the particle ܠܠܬܠܐ be taken interrogatively, is that which I have given and explained in note (13). Taking the ܠܠܬܠܐ interrogatively, the words must be thus rendered: "Overtook it not them in Gibeah, the war against the children of iniquity?" That is, "Did not the war against the children of iniquity overtake them (*i. e.* those children of iniquity) in Gibeah?" The pertinence of the interrogation to the subject might be, "Did I not thus execute judgment on those sinners? Much more will I execute judgment on you, who are worse sinners." But this rendering is not so easy and natural as the former. The pronoun ܠܠܬܠܐ suffixed to the verb, in this way of taking the sense, must refer to the children of iniquity, which

are placed after it in the sentence; a construction by no means unexampled, but not to be admitted without necessity.

(P) — “when they are tethered down to their two furrows,” באסרם לשתי עינותם. For the last word, the Keri gives עינותם. The editions and MSS. differ. The varieties of the Venetian Bible of 1518, eleven MSS. of Kennicott's, and one more originally, agree with Keri. Thirteen MSS. of Kennicott's, and three more originally, give עינותם. The Complutensian Bible, and one MS. of Kennicott's, give עינותם. The text of the Venetian Bible of 1518, and the Bible of Halle of 1536 (Munster's 2nd), the Brescian of 1494, the Soncinenian latter Prophets of 1486, and eight MSS. of Kennicott's, give עינותם. I take עינותם, עינותם, and עינותם, to be in fact the same word, written defectively in some MSS., and in its perfect form in others. The authorities, therefore, for the Keri seem to preponderate; especially if we add those of the LXX, Syriac, and Vulgate. If עינותם be the true reading, it might signify “iniquities;” and in this sense it is taken by the LXX, Syriac, and Vulgate, and many modern critics, who all render to this effect: — “when they shall be chastised for their two iniquities.” And modern expositors understand by the “two iniquities” the two calves of Dan and Bethel. This may seem at first an easy and obvious sense; but, upon a narrower inspection of the Hebrew words, it will be found that they will not bear it.

In the first place, the word באסרם cannot otherwise be resolved, than into אסר, with the prefix ב, and the suffixed pronoun ם. The word אסר, under the prefix ב, cannot be derived from the root יסר, “to chastise.” And of the two alterations of the text, offered by Archbishop Newcombe to his reader's choice, neither is justified by any sufficient authority; unless that of the three versions of LXX, Syriac, and Vulgate, without a single MS., and without any exigence of the place, may be deemed such. Much authority is indeed due to the concurrence of ancient versions, and especially of these three. But, in the present instance, it is by no means certain, that we have the consent of the three, or the authority indeed of any one of them, for an alteration of the text in this word. The more probable conclusion from these versions seems to be, that

there is a great affinity of sense (as many men of learning have observed) between the two roots אָסַר and יָסַר; which is the case, in various other instances, between roots quiescent Phe ' and others quiescent Phe א; and that they took אָסַר in this place in the sense of יָסַר.

2. But admitting that the word אָסַר might be so taken; or, if it cannot be so taken, admitting, in deference to the versions, one or other of Archbishop Newcombe's altered readings, still there will be great difficulty in the construction. I know of no instance in which the prefix ל is used, as what some grammarians call *Causalis rei præteritæ*, or as the preposition of the reason, or motive of action, arising in the consideration of something past. Which must be the use of it here, if לַשְׁתֵּי עֲוֹנוֹתָם is to be rendered "for their two iniquities." It is true, that, among the enallages of the prepositions, grammarians mention ל used for the detached עַל. But then it is for עַל in the sense of "against," or "upon," or "close to," not as signifying "upon account of." The prefix ל, indeed, sometimes signifies "according to the rule or measure of," or, "in proportion to." Thus Jeremiah xxx. 11, וַיִּסְרֶתֶךָ לְמִשְׁפָּט, where לְמִשְׁפָּט is equivalent to בְּמִשְׁפָּט, chap. x. 24. And the learned Dr. Blayney judiciously remarks, that the word מִשְׁפָּט in these texts signifies that "calm and dispassionate judgment which stands opposed to the hasty sallies of anger and furious revenge." And the sense of the former is, "But I will correct thee according to measure of such judgment." Again, Ezekiel xii. 6, אִישׁ לִזְרָעוֹ. — "each in proportion to his power." And in this place of Hosea the prefix ל might render "in proportion to," if "iniquities" had been mentioned without limitation to the number "two." "When they are chastised in proportion to their iniquities." But to take the prefix in this sense, with respect to "two iniquities," would produce a litosis, little consistent with the vehemence of the discourse. For to punish in proportion to two iniquities, would be to "punish twice," and only twice.

Upon these considerations, I am persuaded, that in the word בְּאָסַר, אָסַר is the infinitive mood of the root אָסַר in its own proper sense of "binding, tying to, fastening to, or upon," or, in some respect, "confining, restraining." The

suffixed pronoun **ם** expresses the persons which are the objects of such binding, tying, fastening, confinement, or restriction; and the noun following, under the prefix **ל**, must denote that, to or upon which, those persons are bound, tied, fastened, confined, or restrained. Indeed the verb **אסר**, “to bind,” properly governs the thing to which, by the prefix **ל**⁹. There are two of these things; and it remains to inquire, what they may be.

It is supposed that the word **עֲנוֹת**, the plural of **עֵנָה**, may render “furrows in a ploughed field.” No other passage is to be found in the whole Bible, in which the word is used in this sense. And the process of criticism, by which this sense is deduced from the etymology of the noun, as derived from the root **ענה**, may seem rather far-fetched. The noun **כְּעֵנָה**, from the root **ענה**, certainly signifies “a furrow¹.” Hence it is concluded, that the verb **ענה** may signify “to make a furrow.” No example of this sense of the verb occurs; but it is certainly very consistent with its general sense, furrows being drawn to correspond in parallel lines. And if this sense of the verb be admitted, the noun **עֲנוֹת**, or **עֵנָה**, if that be the true orthography, may signify “a furrow.” The only authority for this meaning of the word, among the ancients, is Jonathan. But it is received with approbation by the most learned of the Rabbin, and by the majority, and the most able, of the Christian expositors; by Munster, in particular, by Vatablus, Calvin, Tarnovius, and the learned Drusius. The latter, in his Annotations on the Vulgate, goes so far as to say, that it is the only sense the word will bear. For proposing this correction of the rendering of the Vulgate, “Cum ligavero eos in duobus sulcis ipsorum,” he adds, “et ita necessario videtur reddendum ex Codice Hebræo.” The necessity, indeed, which this great critic supposes, is founded entirely on the Masoretic rules of punctuation; and the sense, which he esteemed so necessary, is rejected, as ill-suited to the context, by two other critics of great learning and great penetration, Luther and Livelye.

Those who adopt this sense of the word, all seem to agree

⁹ See Gen. xlix. 11.

¹ See 1 Sam. xiv. 14; and Ps. cxxix. 3.

that the image, which the clause represents, is that of a pair of heifers yoked to the plough : which I take to be erroneous. For the furrows are two. — “bound to or upon their *two furrows*.” But a plough, though dragged by a pair of heifers, makes but one furrow at a time ; and this is the one furrow of both heifers. Two of the Jewish expositors, Abn Walid and R. Tanchum, avoid this discordance between the words and the supposed image, by imposing on the word עֲנֻתָּה the sense not of “furrows,” but of “ploughing heifers.” But how this image of “ploughing heifers,” or “heifers yoked to the plough to make furrows,” represents the ten tribes, is but ill agreed among those who receive the one or the other of these senses of the word ; and no one among them, either Jew or Christian, has given any tolerable elucidation of the matter.

If “furrows” be the true sense of the word עֲנֻתָּה, I am inclined to think the “being bound,” or “confined,” to their two furrows may be a proverbial expression, not much unlike the more homely proverb of our own language, of “an ass between two bundles of hay ;” describing the situation of a person fluctuating in his choice between two things, of which he must choose one. In like manner, the situation of extreme difficulty to which the Israelites were reduced under their latter kings, without any human means of relief, but in the choice of one of the two alliances, between which they were ever fluctuating, that of Assyria, and that of Egypt, may be represented under the image of an animal tethered by a short rope, in such a manner that its utmost liberty of feeding is but the breadth of a single ridge between two furrows, one on the one side, one on the other. The only objection, of which I am aware, to this interpretation of the image is, that pasture grounds are not usually laid down in a ridge and furrow, and animals are not usually tethered to feed in corn land.

But if the word עֲנֻתָּה may be taken to signify “iniquities,” or “faults,” the passage may be brought to the same general meaning, dismissing the image of a tethered animal, and rendering, “when they are tied to their two faults,” or, with the Syriac, “their two follies.” The two alliances, already mentioned, might be called the “two faults” of the people,

as both were repeatedly reprobated by the prophets, and yet the people were always courting the one or the other of them. Or they might be called their "two follies." For they never formed the one or the other, but they experienced the folly of the measure. Their ally, whichever of the two they chose, always proved a treacherous friend; and yet the name of an alliance with one always drew down the resentment and vengeance of the rival power. They were tied to these "two faults," or "two follies," when, by God's just desertion of them, they were cut off from all prospect of any better aid, than one or the other of these alliances might offer to their hopes, and felt themselves obliged to make a choice.

And, after all, if it be asked for what reason the word עֲוֹנוֹת may not be taken, as it is taken by all the ancients except Jonathan, in particular by that most excellent interpreter, the author of the Syriac version, in the sense of "iniquities, faults, or follies;" I say, that the objection stands upon no other grounds, than that of the principles of the Masoretic punctuation. From this arises all the necessity, which the learned Drusius holds out, of the other sense. For the single authority of Jonathan, though respectable, will hardly be allowed to constitute a necessity, especially when set against that of the LXX, Syriac, and Vulgate. The textual word, or Cetib, is עֲוֹנָתָם. By the decree of the Masoretes the Keri must always take the vowel points applied to the Cetib. The Keri, therefore, pointed in conformity to this rule, must be עֲוֹנוֹתָם, in which both the ו's are quiescent in cholem. And this word cannot be derived from the root עוה, to signify "their iniquities," because we have nothing but cholem to represent the omitted ה of the root; and, by another decree of the Masoretes, one vowel point cannot supply the absence of two letters; or, in other words, the ו in עוה cannot be quiescent. But put the point chateph-patach under the initial ע, and give the cholem to ו consonant, that the word may be עֲוֹנוֹתָם, and then the sense of "iniquities" will be imposed upon the word by the very same necessity, upon the principles of the Masoretic system, by which, according to the other pointing, it is excluded: that is, by no necessity at all, but the arbitrary rules of unin-

spired expositors of the sacred text. It is true, that the more regular orthography of this feminine noun would be עֲוֹנוֹתָם. But in the masculine form the word is usually written without the second ו. "In textu plerumque scribitur," says the learned lexicographer Robertson, "cum simplice Vau ante cholem absque Vau sustentante." And for what reason a like omission of the quiescent Vau may not take place in the feminine form of the noun, since the only reason of the omission is the quiescence of the letter, let the believers in the Masoretes explain.

(Q) — "I delighted in treading out grain." To this effect, Castalio.

(R) — "I will make Ephraim carry me." To this effect, the LXX, the Syriac, the Vulgate, Luther, Castalio, Junius and Tremellius, and Grotius, who adds this remark, "solent interdum rustici insidere bobus."

(S) "If we read, 'As Shalman destroyed Beth-Arbel,' reference is made to a fact, not elsewhere recorded," says Archbishop Newcombe. And so said Luther long before him: — "Historia, cujus hoc in loco propheta meminit, nusquam extat." And so said Diodati: — "Questa istoria non è discripta altrove" —. But it never occurred to Luther, or to Diodati, that this would justify violent alterations of the text, to obtrude upon the Prophet an allusion to a history, which is, indeed, extant, but to which no man, without the gift of inspiration, can know that the Prophet meant to allude. The sense of the passage is as clear, as it could be if the history were known. The allusion is to a military exploit, well known, we may be sure, in Hosea's time, in which the conqueror spared neither sex nor age. And the Israelites are threatened with an equal calamity. Upon the subject of such emendations, as they are called, as have been proposed in this place, I present the reader with the judgment of the great Pocock. Having mentioned a remark of Drusius, that the LXX appear to have found כָּשַׁר in their copies instead of כָּשַׁר (but Drusius never set up this as a true reading), and Capellus's crotchet of changing כָּשַׁר into כָּשַׁר upon no authority at all, to make the text agree with some imaginations in history of his own; Pocock says, "By the same reason, every one, for introducing any where such a meaning as pleased

him best, might alter the words as he pleased, of which there would be no end; and it would be a matter of very ill consequence: we must fit our meaning to the words, and not the words to our meaning." And afterwards, having mentioned the alterations of the proper names proposed by Grotius, which Houbigant adopts, and Archbishop Newcombe from Houbigant, he says, "But it will be too bold for us to follow his conjecture, as before we said concerning that of Capellus; if we should give ourselves that liberty, we should have in this verse three different readings: one from the Greek, in reading כשר for כשר; another from Capellus, reading for it כשר; and another from Grotius, in reading ביד for בת. And why may not some others, by the same authority, make others both here or any where else; so that we shall not know where to fix? It will be the only safe way to keep our reading as we have it, and to lay any fault or incongruity which we meet with, on the expositions, not on the words read in the text." Thus this sober critic.

It is worthy of remark, however, that the Vulgate, St. Jerome, and the LXX, suppose that the history alluded to is Gideon's destruction of Zalmunna. I join the LXX, with the two others, because the reading of the Alexandrian MS., Ἰεροβαὰλ for Ἰεροβοὰμ, is confirmed by St. Jerome's version of the LXX. St. Jerome says, that Arbel and Jerubbaal are names of the same signification.

I must observe further, that St. Jerome, the Vulgate, and the LXX, all expressing the word בית in their versions, clearly reprobate the change of it into ביד.

(T) "As the morning"—. For בשחר, I read, with the latter prophets of Soncinum of 1486, the varieties of the Venice Bible of 1518, the Bible of Halle of 1720, ten MSS. of Dr. Kennicott's, three more originally, five of De Rossi's, and three more originally, and with St. Jerome, and St. Cyril of Alexandria, and the Vulgate, בשחר.

The simile is expounded by St. Jerome in his Commentary; and by St. Cyril of Alexandria, and by Theodoret, in the sense which I have given in (22) of the explanatory notes. This exposition the prefix ב would not admit. It is strange that Archbishop Newcombe should have thought the two readings equivalent.

(V) — “brought to nothing.” The force of the word דמה, when it is used, as here, to signify “a total destruction,” is very often what cannot be adequately expressed in any word, hardly in any two or three put together, of the English language. From its leading sense of “assimilation,” it may naturally signify “the making of a thing all alike, inside and out, from top to bottom:” hence, “the obliterating of all features and distinctions;” “the resolution of any organized substance into the promiscuous mass of unformed, undistinguished atoms, of which it is composed;” “the not leaving of a vestige of a form behind; the reducing of a thing to its ὕλη πρῶτη.” We express much the same sort of destruction, but with less force, and much less propriety, by the verb “to annihilate.”

I would observe by the way, that of the four words, דם, דים, דמם, and דמה, the middle pair are certainly distinct from the extreme pair. Of the two דים and דמם, I take the noun דים, “silence,” to be the primary root; and the verb דמם, “to be silent,” or “to make silent,” to be derived from that noun. Of the other pair, if they are not two distinct roots, I take דמה, “to be like,” or “to assimilate,” to be the root, and the noun דם, “blood,” to be derived from that root; the blood taking its Hebrew name, as Mr. Parkhurst, with great probability, conjectures, “from its property of being assimilated or confirmed, in the course of its circulation, to all the various constituent parts of the body, which want supply or nourishment.” But with the root דים the root דמה seems to have no connexion². Mr. Parkhurst brings all these words, and all their derivatives, under the single root דמה, which, I think, is injudicious.

To return to the text of Hosea: it is to be remarked, that St. Jerome, the Vulgate, the LXX, and the Syriac, make the tenth chapter end with the word רעתכם, “wickedness,” in the 15th verse; and carry on the subsequent clause to the beginning of the eleventh chapter. And the Syriac very strangely connects it with the assertion of God’s love of Israel, when he was a child: for his rendering is to this effect, “In the morning, the king of Israel was astonished

² See App. No. III.

and astounded, because, while Israel was a child, I loved him." As if the love of Israel at the beginning was the cause of the king of Israel's astonishment. It must have been the false division of the chapter that led that interpreter into this error, and equally misled Jerome, the Vulgate, and the LXX; who all seem to assign God's love for the infant Israel as the reason of the king of Israel's sudden destruction.

CHAP. XI.

(A) — "my son." — τὰ τέκνα αὐτοῦ, LXX. But this and the Chaldee only of the ancient versions give the noun in the plural, and the LXX only give it with the pronoun of the third person. St. Matthew's citation is in conformity with the Hebrew text, not with the LXX.

(B) In the explanatory note (2), I have cited Deut. xxxiii. 7, as a passage relating to the Messiah. It will not be foreign, therefore, to my purpose, to endeavour to deliver this text, containing, indeed, a remarkable prophecy of the Messiah's connexion with the tribe of Judah in particular, from the obscurity in which the Masoretic pointing has enveloped it. It runs thus in the Public Translation:

"And this [is the blessing] of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him, and be thou an help [to him] from his enemies."

This is, indeed, a very faithful rendering of the words, as they are pointed by the Masoretes; and in the passage so rendered, no mention of the Messiah appears. For the elucidation of this disfigured text, I shall begin with the latter clause, which will be a key to the true meaning of the former.

The latter clause may be thus rendered, without the alteration even of a point: — "Great is his power for himself, and thou shalt be an help from his enemies." דָּי, "his power," not "his hands." The use of כֹּחַ in the plural, as well as in the singular, for "power," is unquestionable. And the construction of the plural, in the sense of "power," with a singular verb, is not unexampled³. This clause is so evi-

³ See Josh. viii. 20.

dently characteristic of the Messiah, who, with greatness of power of his own, in his human nature depended upon God's support; that some commentators have supposed that the proper name of Judah is here to be understood of Christ⁴. —“*hæc unicè conveniunt*,” says Houbigant, “*in eum Judam, de quo Jacob; ‘Juda, adorabunt filii patris tui,’ quem Judam optat Moses advenire ad populum suum; i. e. in terras venire, et cum homine conversari.*”

But it is not true that the Messiah is designed under the name of Judah, in the last words of Jacob. The Messiah and Judah are mentioned by the patriarch under different appellations, as distinct persons; and there is no reason to think they are confounded here.

Dr. Kennicott imagines an emphatic reference of the pronoun “him” (bring him) to Christ.

“Bring HIM unto his people;” *i. e.* bring unto his people, in thy good time, Him, the King, the Shiloh of the tribe of Judah.

Passages, I believe, may be found, in which the mention of the Messiah is first introduced, by a pronoun carrying an emphasis like that of the Greek and Latin pronouns *κεῖνος* and *iste*, when they demonstrate some very remarkable person not mentioned before. But then this emphatical reference of the pronoun must be made evident, by a construction of the sentence, which shall exclude the reference of it to any person or thing expressly named. In this case, the pronominal suffix of the verb *תביאנו* naturally rehearses Judah mentioned in the preceding clause; “hear the voice of Judah.”

But there will be no necessity for this unnatural reference of the pronominal suffix, or for any mystic exposition of the proper name of the tribe (by which the tribe itself, as the declared object of the blessing, must be intended here), when this clause, “bring,” &c. is rescued from the obscurity with which the points have covered it. We shall find the Messiah mentioned under an appellation that most properly belongs to him, the appellative *אֵל*; which the Masoretes by their mis-pointing have turned into the preposition *אֶל*. But

⁴ See Poole's Synopsis, and Houbigant.

point the word with tzere instead of segol, and the entire verse must be thus rendered :

And this for Judah. And he said,
Hear, O Jehovah, the voice of Judah,

וַיֹּאֵל עִמּוֹ תְּבִיאֲנִי

י And תְּבִיאֲנִי bring thou unto him, אֵל עִמּוֹ, the Mighty One of His people.

Great for himself shall be his power,
And thou shalt be an help from his enemies.

תְּבִיאֲנִי, “bring him;” *i. e.* “bring to him.” The verb “bring,” and some others, which in Latin require a dative of the person, and an accusative of the thing; in Hebrew, as in English, often admit two accusatives; one of the thing, and another of the person.

אֵל עִמּוֹ, “the Mighty One of His people.” So Ezek. xxxi. 11. אֵל גּוֹיִם, “the mighty one of the heathen.” אֵל, applied to man, seems to be something more than גִּבּוֹר. See Ezek. xxxii. 21. The plural אֱלִים is frequently used for “leaders.” And here, perhaps, and in Ezek. xxxi. 11, the singular אֵל might be rendered “the leader, the captain, or the chief.” But I prefer “mighty one;” because the Hebrew word seems to involve the idea of pre-eminence in valour, and power to help, or power in the act of helping, rather than in rank.

(C) — “from my presence, they!” — I divide מִפְּנֵיהֶם into two words, thus, מִפְּנֵי הֵם. For which I have the authority of the LXX and the Syriac, and the approbation of Houbigant and Archbishop Newcombe. But I agree not to the removal of the stop made by those two learned writers, in order to thrust the separated word הֵם into the subsequent clause. On the contrary, I would alter the stops in the Greek of the LXX: — ἀπώχοντο ἐκ προσώπου μου αὐτοῖς τοῖς, &c. A similar instance of a pleonasm of a pronoun nominative at the end of a sentence has occurred, chap. v. 14. The deinosis produced by it is vehement.

(D) We read frequently in our English Bible of “graven images” and of “molten images.” And the words are become so familiar, as names of idolatrous images, that, although they are not well chosen to express the Hebrew names, it seems

not advisable to change them for others, that might more exactly correspond with the original.

"The graven image" was not a thing wrought in metal by the tool of the workman we should now call an engraver; nor was "the molten image" an image made of metal, or any other substance melted, and shaped in a mould. In fact, "the graven image" and "the molten image" are the same thing, under different names. The images of the ancient idolaters were first cut out of wood, by the carpenter, as is very evident from the prophet Isaiah. This figure of wood was overlaid with plates either of gold or silver, or, sometimes, perhaps, of an inferior metal. And in this finished state it was called "a graven image" (*i. e.* a carved image), in reference to the inner solid figure of wood, and "a molten (*i. e.* an overlaid, or covered) image," in reference to the outer metalline case or covering⁵. And sometimes both epithets are applied to it at once. "I will cut off the graven and molten image⁶." Again, "What profiteth the graven and molten image⁷?" The English word "molten" conveys a notion of melting, or fusion. But this is not the case with the Hebrew word, for which it is given. The Hebrew נָסַךְ signifies, generally, "to overspread," or "cover all over," in whatever manner, according to the different subject, the overspreading or covering be effected; whether by pouring forth a substance in fusion, or by spreading a cloth over or before, or by hammering on metalline plates. It is on account of this metalline case, that we find a founder employed to make "a graven image⁸;" and that we read in Isaiah⁹ of a workman that "melteth a graven image;" and in another place¹ we find the question, "Who hath molten a graven image?" In these two passages the words should be "overlayeth," and "overlaid."

(E) — "a go-nurse." תִּהְיֶה לִּי. It is impossible to make this word a verb of any form, unless we would coin a conjugation on purpose, as some of the Jewish grammarians have done, calling it the conjugation Tiphel; though no other verb

⁵ See the learned Mr. Parkhurst, in his Hebrew Lexicon, under the word נָסַךְ.

⁶ Nah. i. 14.

⁷ Hab. ii. 18.

⁸ Judges xvii. 3.

⁹ Chap. xl. 19.

¹ Isaiah xlv. 10.

is to be found in this conjugation of theirs, nor this supposed verb, in this conjugation, in any other place. But the word is a noun substantive; either the feminine תרגלת, with a paragoric ׳, or the feminine תרגלה, with a final ה, turned into ת before the suffixed pronoun of the first person.

If the ׳ be simply paragoric, the noun signifies “that sort of nurse who is employed in the office of teaching a young child to go,” in the manner described in the explanatory note (4). If the ׳ be the suffixed pronoun, the noun תרגלה expresses “the stepping or pacing of the nurse after the child.” The former seems to me the easier, and the better exposition; though both come to the same sense. The Vulgate seems to have adopted the former; the LXX, the latter. —“Et ego quasi nutritius Ephraim,” Vulgate. —Καὶ ἐγὼ συνεπόδισα τὸν Ἐφραῖμ, *i. e.* “And I stepped along with Ephraim.” For I cannot think that συνεπόδισα is to be taken here, as St. Jerome takes it, in its common sense of “tying the two feet together;” or, as St. Cyril of Alexandria understands it, of “bringing the legs and thighs together, by the bending of the knees, in the sitting posture.” I confess, I cannot produce another instance, in which the word συμποδίζειν signifies “to step along with.” But there are many peculiarities in the phraseology of the LXX. The simple verb ποδίζειν often renders “incedere,” and the compounds ἀναποδίζειν and προποδίζειν, “referre pedem,” and “proferre pedem.”

It is to be observed, that some even of the Jewish grammarians take the word תרגלתי as a noun. But the great oracle Elias would not allow it; for this weighty reason, that, if it were a noun, it ought to have the accent on the last syllable, the annexed ׳ requiring that collocation of the accent. Place the accent, therefore, upon the last syllable, and there is an end of Elias’s objection.

(F) —“taking them,” קח. “Infinitivum anomalum,” says Livelye. Buxtorf and Archbishop Secker thought קח might be the preterite of the verb לקח; but De Rossi would admit an aphæresis of the ל in Benoni, whose opinion I adopt.

This verb לקח is found in the preterite, without the first

² See Parkhurst, רגל, II.

radical, in Ezek. xvii. 5. Buxtorf³ produces two instances (but both are doubtful) of verbs quiescent Phe Jod, יָרַד and יָצַק, dropping the first radical in the preterite. If a verb drops the first radical in the preterite, there seems no reason why the like aphæresis should not take place in the infinitive or Benoni. And the verb לָקַח seems to have had peculiar anomalies. In Jer. v. 3, and in 2 Kings xii. 8, it forms the infinitive like the verbs defective Phe Nun, dropping the first radical, but assuming a final ת. The anomalies seemed so extraordinary to Avenarius, that he had recourse to his usual expedient, of coining another root קוּחַ.

—“over the shoulders,” “over his shoulders;” but I omit the pronoun, to avoid the discordance of the numbers in the two pronouns, the one singular the other plural, rehearsing the same collective; which would appear harsh in English, though this anomaly is so frequent in the prophets, that it may be deemed a ‘*licentia poëtica*’ of the Hebrew language.

(F) — “preserved their health,” רָפְאוּ. The verb רָפָא is rendered in the Lexicons “to heal,” and so it usually signifies. But it also signifies “to preserve health;” or, when God is the agent, “to give health,” as well as “to restore” it. The Benoni in Kal is remarkably so used, in Exodus xv. 26. “If thou wilt diligently hearken to the voice of Jehovah thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians, כִּי אֲנִי יְהוָה, רָפָאָךְ, for I Jehovah give thee health,” or “preserve thy health.” The plural noun רִפְאוֹת in Proverbs⁴, signifies, not “restored,” but “perfect original health.” The noun מְרָפָא occurs often in the same book, and is always rendered in our English Bible as a noun substantive, “health,” and as a noun adjective, “sound.” And I believe it will bear the same renderings in most other places where it is found.

(G) — “amidst the grievous plagues.” So I render בְּחֻבְלֵי. I place the soph-pasuk at אָדָם. The version of the LXX, rightly pointed, gives the same sense: —καὶ οὐ ἐξῆνυσαν,

³ Thes. Gram. Lib. I. c. 13.

⁴ Chap. iii. 8.

ὅτι ἴαμαι αὐτοὺς ἐν διαφθορᾷ ἀνθρώπων. And so it is understood by St. Cyril of Alexandria.

(H) — “to me.” I add these words, with Archbishop Newcombe, to preserve with perspicuity the elegant paronomasia of the original.

(I) — “the sword shall weary itself.” It has been objected to this way of rendering, that, to give this sense, the verb should be חלתה, not חלה, which is masculine; inasmuch as חרב, the nominative case of the verb, is a feminine noun; and two other verbs, with which it is connected, in this same sentence are in the feminine form. Not to insist upon the frequent anomaly of the genders, in things not naturally of either sex, the roots חול, “to be in pain,” and חלה, “to be sick, or faint, or weary,” are so nearly allied, that an intercommunity of significations may easily be allowed. And חלה, from the root חול, is the third person preterite singular feminine. I must add, that the version of the LXX, and the Syriac, confirm this sense of חלה in this place. And the Syriac indisputably, and the LXX, too, according to the Alexandrine text, takes חרב as the nominative of the verb ⁵.

— “his diviners,” בריי. Diviners are called בריי, from the root בדר, because they affected “a solitary, ascetic life” ⁶.

This sense of the word בריי seems of all the most apposite to the context. The word is certainly capable of other senses, and has been differently taken in this place by different interpreters; among those, I mean, who adhere to the Hebrew text, as we now read it.

Some render it “branches.” The word certainly signifies, among other things, “the arms,” or “principal branches,” of a great tree. But if this be the true rendering here, it must be taken figuratively. And what the figure may be, is not agreed among those who adopt this rendering. Abarbanel expounds it of “the strong or valiant men;” saying, that the chief branches of the people in a kingdom are the valiant men. Rabbi Tanchum explains it of their “children,” which he says, are as the branches springing from their fathers.

⁵ See Appendix, No. II.

⁶ See Vitranga upon Isaiah xvi. 6, and xlv. 25, and Livelye upon this place.

“Branches” is the rendering of the Bishops’ Bible. But in a marginal note the word is expounded of “the villages adjoining to the cities.” This was Kimchi’s interpretation. But, in my judgment, it is set aside by his own remark upon the word; that, in the sense of “branches,” it is to be understood only of “the great limbs of a tree, which issue immediately from the trunk.” If “branches,” therefore, were the proper rendering, I should think Abarbanel’s, or Rabbi Tanchum’s, the better exposition. Some expound the “branches” of “the turrets and bastions upon the wall;” *quæ prominent ex muris, ut rami ex trunco*. But in this interpretation the similitude is so far-fetched, that it deserves no attention.

Some render the word “membra,” or “artus.” Indeed it is used for “the principal limbs of an animal,” as well as of a tree. And this sense is adopted by Arias Montanus, Calvin, Junius and Tremellius, and Cocceius. I suppose by “the members of Ephraim,” these interpreters understood the different orders of the state; the royal family, the army, the magistrates, the priests, the prophets, the commonalty, for these are the limbs of the body politic.

In the English Geneva the word is “bars.” Luther has an equivalent Latin word, “vectes;” and Diodati, “sbarre.” The word may certainly signify “stout wooden bars.” In Exodus xxv. 13, 14, 15, and in other places, it is used for “the long wooden poles” on which the ark and other articles of the furniture of the sanctuary were carried upon the shoulders of the Levites. These “bars” are understood by some literally, of the “bars of the gates” of the fortified towns: but by the most learned of those who adopt that rendering, figuratively, of “great men,” either in the state or in the army. “Magnates, qui vectium instar rempublicam sustentent,” says Calasio. But Grotius, “Vectes rectè vocantur, qui armis rempublicam sustentant.” And with him I think Jonathan and Rabbi Solomon agree. For גְּבִירִים is properly a military word. It is somewhat in favour of this interpretation, that the Greek language has a similar figure in the word ἔρμυρα, which, among its other senses, signifies literally “the great wooden rollers” which were placed under vessels drawn up upon the beach to preserve the keels from the effect of damp; which would have rotted them, had they

rested upon the bare ground. But figuratively, the same word is used to denote "great chieftains," who, by their valour and skill in the art of war, were the defence and stay of the kingdom. Thus in the Iliad, Sarpedon is called *ἔρμα πόλῃος*. And he is so called, as the poet tells us, on account of the great force that he led to the defence of Troy, and his personal military prowess⁷. And in the Odyssey, after the slaughter of the suitors, Ulysses says to Telemachus, that they two had slain *ἔρμα πόλῃος*, giving that name to the whole corps of the slaughtered princes, as the bravest of the youth of Ithaca⁸.

Diodati understands the word of the whole military strength of the kingdom, consisting both in the works of the fortifications and the valour of the people: — "*sbarre. c. tutte le sue forze e difese, così nella fortezza delle città, come nel valor degli huomini.*"

The LXX and the Syriac certainly represent a different reading: *בִּידִי*, instead of *בְּרִי*. — *Καὶ ἡσθένησεν ῥομφαία ἐν ταῖς πόλεσιν αὐτοῦ, καὶ κατέπαυσεν ἐν ταῖς χερσὶν αὐτοῦ.* "The sword is weakened in his cities, and is become inactive in his hands." Thus the LXX: and the Syriac is to the same effect. In both these versions the sword is taken, not for the sword of the enemy, but for Ephraim's own sword. The sense is certainly very good, but not better than, I think hardly so good as, most senses brought out of the various interpretations of *בְּרִי*. And as none of the collated MSS., or printed editions, confirm the other reading, I am not inclined to adopt it.

Every one of the interpretations of *בְּרִי*, as rendering "branches," "limbs," "bars," or "diviners," is admissible, and may very well suit the context. I therefore submit them all to the learned reader; but, in my own judgment, that of "diviners" is far the best.

⁷ — *Τρῶας δὲ κατακρῆθεν λάβε πένθος*

"Ἀσχετον, οὐκ ἐπιεικτὸν, ἐπεὶ σφισιν ἔρμα πόλῃος

*"Ἔσκει, καὶ ἀλλοδαπὸς περ ἑὼν· πολέες γὰρ ἄμ' αὐτῷ
Λαοὶ ἔποντ', ἐν δ' αὐτὸς ἀριστεύεσκε μάχεσθαι.*

Il. II. 548.

⁸ *'Ἡμεῖς δ' ἔρμα πόλῃος ἀπέκταμεν, οἳ μέγ' ἄριστοι
Κούρων εἰν' Ἰθάκῃ.*

Od. Ψ. 121.

(K) — “all of one mind.” So I render יחד, “unanimiter.” See Noldius.

(L) — “called them — they would not.” I give the pronoun after the first verb, and the nominative before the second, in the plural, for perspicuity; though they are singular in the original, as belonging to a collective, with which the participle תלוא agrees in the plural. The verb יקראו is plural⁹.

(M) — “my bowels.” As the word רחמי literally rendering “bowels,” is used, figuratively, for the “feelings of compassion,” with which, when vehement, the viscera are sensibly affected; I am persuaded the word נחומי here pays back what it borrows, and signifies “my bowels.” Diodati, as it should seem from the reference which he makes in his note upon this place to Gen. xliii. 30, was in the same opinion.

(N) — “of cities.” Est nimirum, in posteriore membro, לא איש בעיר דם parallelum et synonymum τῷ ἀνδρὶ, in priore. Futurum אבוא habet vim frequentativam. “Non soleo urbem intrare; non sum urbicola.” Est etiam in singulis membris pulchra inter se oppositio partium. “Sum Deus, et non Homo;” est auxesis in sequenti, et paulum variatur oppositio partium. “Sum Deus tuus, tecum habitans, sed peculiari modo, extra ordinem, non more hominum,” Lowth, Prælect. XIX. To this exposition of that admirable critic, I scruple not to apply, what he himself says of this passage of the Prophet, “Nihil, opinor, clarius, nihil elegantius.”

(O) — “himself.” הוא is evidently emphatical here. But the emphasis would not appear in the translation, without the insertion of “himself.”

(P) — “hurry.” It is impossible to render, in English, the full force of the word קורדו. It expresses the rapid motion of birds in the air upon fluttering pinions. The Latin word “trepidabunt” would exactly render it.

(Q) — “as the sparrow,” בצפור. As a particular species of bird (the dove) is connected with Assyria, a particular species also must be connected with Egypt. Therefore I take צפור in its specific, not in its general sense.

⁹ See Appendix, No. II.

I render "the sparrow," and "the dove," because the Hebrew nouns, though in the singular number, certainly are to be taken here for the species, not for a single bird of each kind; a flight of sparrows, and a flight of doves. The sparrow and the dove are both birds of very quick motion.

(R) — "saith Jehovah." Here the chapter is closed in the Hebrew text, and the Syriac version; and the following verse is given to the next chapter. But the division of the LXX, Vulgate, and Chaldee, which our Public Translation follows, seems preferable.

(S) — "the Holy Ones," קדושים. Even the Jewish expositors, R. Tanchum and Kimchi, understand this plural word in this place as signifying God; although the former disapproves not altogether the opinion of those who would understand it of "angels." Among Christian expositors, Lyra, Ecolampadius, Munster, Mercer, Vatablus, understand it, as I do, of the Persons of the Godhead. Lyra goes farther; for he takes נאמן also for an epithet of God. And the apposition of this in the singular, with "Holy Ones" in the plural, he understands as an intimation of the mystery of the unity of the essence in the plurality of the persons. But in this I cannot follow him. For although I think not lightly of the like argument for the doctrine, drawn from other texts of Scripture, I cannot find it here; being persuaded that נאמן is not to be applied to God, but to Judah. It is remarkable, however, that a learned Jew, Kimchi's father, understood נאמן here as an attribute of God.

CHAP. XII.

(A) See chap. ix. note (F).

(B) — "matched with the angel." This I take to be the exact force of the Hebrew אל מלאך. πρὸς τὸν ἄγγελον.

(C) — "and was endued with strength;" for ויכל, the later prophets of Soncinum (1486), forty-one MSS. of Kennicott's, and one more originally, read ויוכל. It makes no difference in the sense, but the orthography is certainly more regular.

(D) — "he had wept." "Of weeping," Archbishop Newcombe says, "we read nothing in Gen. xxxii." Certainly we read nothing of Jacob's weeping, upon the occasion of the

colluctation at Penuel. But as the weeping and supplicating stand connected here with the finding of God at Bethel, it is evident that this weeping and supplicating were previous to any meeting with God at Bethel; consequently, previous to Jacob's first meeting with God at Bethel. Now, previous to the first meeting, there certainly was weeping and supplicating; for we read, that previous to that meeting Jacob was "in distress," and that God "answered him in that distress¹." I agree with Calvin, that the weeping and entreaty, which procured the very extraordinary favour of God's appearance to Jacob, in a dream at Bethel², are mentioned here, as the means by which he obtained that strength, which enabled him to prevail over the angel.

The remark of Luther upon this extraordinary conflict between Jacob and the person called the Angel, is so excellent, that I cannot but subjoin it here.

"Disputari autem varie solet, qualis ea fuerit lucta. Sed historia ostendit, Jacob venisse in certum vitæ discrimen, et totis viribus esse ab antagonistâ ignoto invasum. Itaque viribus corporis ipse quoque contra antagonistam est usus, ut defenderet vitam. Non tamen pugnavit corporis viribus tantum; etiam fides ejus luctata est; ac primum in tam præ-senti periculo consolatus se est, quod divinitus esset jussus redire in terram Canaan. Deinde toto pectore arripuit promissionem in Bethel a Domino factam, ubi clare promissa est defensio. Cum igitur angeretur, ac ab ignoto hoste totis viribus oppugnaretur, etsi viribus suis contra est usus, tamen fortius pugnavit fide; intuens promissionem, et certo statu-ens Deum, secundum verbum suum, affuturum in tanto periculo, et servaturum. Atque hâc fide vicit Deum: etsi enim Christus tentaret Jacob hâc luctâ, tamen præter vel contra verbum suum, quo Jacob nixus est, nihil potuit facere."

(E) — "with us," עִמָּנוּ. It is perhaps a question that has never been accurately discussed, in what cases the suffix נו may be taken as the pronoun of the third person singular masculine; whether when attached to any other words, than the infinitives and third persons singular of future verbs. If to any other words, whether to indeclinables.

¹ Gen. xxxv. 3.

² Gen. xxviii.

(F) — “his memorial,” זכרו. Houbigant refers the suffix pronoun not to Jehovah, but to Jacob, conceiving that the passage alludes to the name of Israel, given by the Angel to Jacob. It must be confessed that the versions of the LXX and the Syriac are in favour of this interpretation, which was adopted also in the Bishops’ Bible, ‘Ο δὲ Κύριος ὁ Θεὸς ὁ παντοκράτωρ ἔσται μνημόσυνον αὐτοῦ, LXX. ܐܠܗܝܢ ܕܝܫܪܐܝܝܠ ܕܝܫܪܐܝܝܠ ܕܝܫܪܐܝܝܠ ܕܝܫܪܐܝܝܠ ܕܝܫܪܐܝܝܠ Syr. If the pronoun may be supposed to rehearse Jacob, as these interpreters must have taken it, Houbigant’s proposed emendations would however be unnecessary. For his sense, with this reference only of the pronoun, would be more emphatically expressed in the text as it stands, than as altered, without any authority, by that learned and acute, but too adventurous critic. But to the sense I have these objections:

1st. The name of Israel has no reference to יְהוָה but to אֱל. And taking the initial ’ in יִשְׂרָאֵל as merely formative of the proper name, as I conceive it to be, the exact significance of the name is, “a prince of God.”

2dly. God Himself says this name Jehovah is his memorial; that is, his appropriate, perpetual name³. “And God said moreover unto Moses, Thus shalt thou say unto the children of Israel: Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is my name for ever, and this my MEMORIAL (זכרי) unto all generations.” Where “this” rehearses “Jehovah” by itself; for the addition, “the God of Abraham,” &c., is no part of the name or memorial, but a most gracious declaration of Jehovah’s peculiar connexion with the fathers of the Israelites. Accordingly, the Psalmist says, “Jehovah is thy name for ever; Jehovah is thy memorial for all generations⁴.” Then, after a description of the impotence and nothingness of idols, the work of men’s hands, the psalm concludes with animated solemn worship of Jehovah, by the reiteration of this name:

“House of Israel, bless ye the Jehovah. House of Aaron, bless ye the Jehovah.

³ Exod. iii. 15.

⁴ Ps. cxxxv. 13.

“House of Levi, bless ye the Jehovah. Ye that fear Jehovah, bless ye the Jehovah.

“Blessed be Jehovah in Sion. Inhabitants of Jerusalem, praise Jah^s.”

Where I observe, by the way, that wherever יהוה is prefixed to Jehovah as the accusative case after a verb, it points to the name “Jehovah,” as the memorial. “Bless him who is the Jehovah.” I have, therefore, always expressed it in my translation by “*the*.”

3dly. I observe, that the proper name of a man, or of a created being, is never called its “memorial.” This is applied solely and exclusively to the essential name of the self-existent God.

(G) — “charity and justice.” See chapter vi. notes (D), (F), and (G).

(H) — “a trafficker of Canaan.”

Δὴ τότε Φοίνιξ ἤλθεν, ἀνὴρ ἀπατήλια εἰδὼς,
Τρώκτης, ὃς δὴ πολλὰ κάκ' ἀνθρώποισιν ἐώργει.

Od. E. 288.

“Ludit oratio in ambiguo,” says Houbigant; with whom I agree. For the Hebrew word מַנְעַן is both a proper name and an appellative, rendering “a merchant.” And, to preserve the ambiguity in my translation, I join the appellative and the proper name together. By giving the proper name without the appellative, or the appellative without the proper name, the whole spirit of the original would be lost to the English reader. All the ancient versions, except the Chaldee, give the proper name.

(I) — “upon over-reaching,” מַנְעַן. The word expresses “oppression,” either by violence or fraudulent extortion. Πλεονέκτημα, in any way. — “Cupidè infert injurias,” Luther. — “amat fraudare,” Castalio.

(K) “Although — iniquity.” To this effect the Syriac. And see chap. ix. note (F).

(L) — “coming upon.” This I take to be the force of מְנִי, expressing the control of the inspiring Spirit over the prophets.

^s Verses 19, 20, 21.

— “ ille fatigat

Os rabidum, fera corda domans, fingitque premendo.”

Æn. vi. 79.

Upon many occasions there seems to have been much reluctance and renitence upon the part of the Prophet.

(M) — “he kept watch,” שומר, “excubias egit.” In the office of a shepherd.

(N) — “tended,” נשמר. In allusion to a shepherd tending a flock.

CHAP. XIII.

(A) — “in their great wisdom.” So I render כתבונם. — “pro suâ scilicet sapientiâ.” Observe, that the reading כתבונם, instead of בתבונם, is confirmed by a great number of the old editions; among them, by the text of Minchath Shai, by 31 MSS. of Kennicott’s collation, and by 85 in all of De Rossi’s.

(B) — “molten images.” I am persuaded the noun substantive, though in the singular, is used as a collective, and renders a plural sense.

(C) — “their finishing is, that they say.” In the printed text we find athnach under the word בלה, which necessarily makes that the final word of the clause, and a new sentence begins with להם. Most interpreters, taking up with this division, render, with our Public Translation, “all of it the work of the craftsmen; they say of them” — where “all of it” is given to answer to בלה. Expositors find great emphasis in “all of it,” expressing, as they conceive, that there was nothing in the idol beyond the form which the image received from the hand of the artificer; no mind, will, understanding, or power. And this sense, it must be confessed, would be very apposite to the general subject, if it could be brought without violence out of the Hebrew words. But for this purpose the word, instead of בלה, should have been כליל, from the root בלל, “to bring to perfection, to complete, to finish,” in a good sense. From this noun כליל is the word which signifies “totality,” if we may so speak, in the concrete. Put in apposition with any noun substantive, it signifies that the thing named by that noun substantive is in its state of totality, nothing wanting, the whole of it. As

בגד כליל תכלת⁶. From the same root כלל comes, indeed, another noun, כל, which signifies "totality" in the abstract. And this noun prefixed to substantives, or with affixed pronouns, may seem nearly equivalent to the former; for it often renders "all of" the thing named by the subsequent noun substantive, or rehearsed by the affixed pronoun, as כל אחי רש שנאחו. "All the brethren of the poor man hate him⁷." דגוי כלו. — "this nation all of it⁸." It is to be observed, however, that the two nouns, thus used, are materially different. כל renders "the aggregate of many," "the collected total of what naturally exists in detached parts." Whereas כליל renders "the complete entire state of an individual thing." And this is the meaning wanted here, according to this exposition. The word כלה, therefore, cannot be taken here as the noun כל with the feminine affix ה, rehearsing the feminine noun substantive מסכה. The Masoretes, indeed, have pointed the word, as they have done in other places, where the affix ה is used, as they pretend, by an enallage for the masculine ו; viz. כלה. In three of the texts, where they pretend to find this enallage⁹, the affix seems to be really feminine. For it rehearses Moab, *i.e.* the land of Moab; which is feminine as a land, masculine as a people, and is rehearsed by other masculine and feminine pronouns indiscriminately, in the same texts. In the other passages the MSS. vary; so that the existence of the anomaly in the genuine Hebrew text is doubtful. But this by the way. The Masoretes introduce it here, conceiving that the word rehearsed is the masculine מעשה, not the feminine מסכה. But this will make no difference; for מעשה and מסכה here are the same thing under different names. But the objection to this exposition of the word כלה is, that כל cannot render "the all" of an individual; and the individual idol, brought to its perfection by the hand of the artist, is the thing in question here, according to this exposition of the word, and of the context.

Hence I am persuaded that the final ה is no affix, but belongs to the word itself; which I take to be a verbal from

⁶ Numb. iv. 6.

⁷ Prov. xix. 7.

⁸ Mal. iii. 9.

⁹ Is. xv. 3; xvi. 7; and Jer. xlviii. 38.

the root כלה; which signifies "to finish," in a good, bad, or middle sense. The verbal I would point כָּלָה, and take in its common and most obvious sense of the "act of finishing." Then athnach being carried back, and placed under the preceding word חרשׁים (instead of tiphcha, which, with its attendant merca, I expunge), that the clause may end with that word, the following words make a clause by themselves; namely, כלה להם הם אמרים זבחי אדם עגלים ישקון. In this clause the noun substantive כלה is the nominative of the verb substantive understood; להם is a dative after the verb substantive understood; and הם אמרים is a nominative absolute, exactly answering to the ablative absolute in Latin, when the ablative absolute expresses at once, as it often does, both the means by which, and the time when, of the action; and the clause following אמרים stands as the accusative after that transitive participle. "Finis [est] illis, dicentibus, Vitulos osculantor, qui victimas humanas immolant."

(D) It may seem extraordinary, that we find it nowhere mentioned in the sacred history, by whom the practice was introduced of sacrificing men to the calves, the pretended emblems of the true God, if so great an abomination ever prevailed. But this would appear an objection of no great weight to the interpretation I have given of the Prophet's words, which, however hitherto overlooked, is the only one they will naturally bear, if the prevalence of the practice were, of necessity, implied in the words of the Prophet so interpreted. But it is possible that the calves themselves were never so worshipped; but that the zeal for idolatry was so great with some of the latter kings, that they made it a condition, upon which alone they would tolerate the worship of Jehovah in the calves, that the worshipper should join in the offering of human sacrifices to Moloch, or some other idol. For if any of the kings of Israel issued an edict of toleration, under such a condition, he said, in effect, "Let the sacrificers of men kiss the calves." It is true, no such measure is mentioned in the sacred history. But the silence of the history is certainly no confutation of any thing to which the prophets clearly allude as a fact. For the history of the kingdom of Israel, under the different usurpers, after the fall of Zedekiah, the son of the second Jeroboam, is so

concise and general, that we know little of the detail of it, but what is to be gathered from allusions. We have the names of the kings in succession, the length of their reigns, and their principal exploits. But we know nothing of the particulars, but what we gather from the prophets, or from the more circumstantial history of the collateral reigns in the kingdom of Judah. Insomuch that human victims may have been offered to the calves, or the worshippers of the calves may have been compelled to dip their hands in the blood of Moloch's victims; though no evidence of either practice remains, but this allusion of the prophet Hosea; which leaves some degree of doubt between the two. Sacrifices to the calves themselves seem to me the more probable object of the allusion.

When it is recollected that Solomon himself built a temple to Moloch, and that Ahab introduced the worship of the Tyrian Baal in the kingdom of Samaria, and that both these idols were appeased with infant blood, there is too much reason to believe that the practice must have begun early in both kingdoms, although it probably was late before it came to a height in either: and yet the first mention of it, in the history of the kingdom of Samaria, is when the sacred writer closes that history with an enumeration of the crimes which provoked the judgment of God, and brought on its ruin¹. Nevertheless, it is certain that this abominable custom was of older date, and, perhaps, of not much older date, in the kingdom of Samaria, than in that of Judah²; for, in the kingdom of Judah, Ahaz is the first king of whom we read that he adopted the practice; and it is mentioned as one of the things in which he followed the example of the kings of Israel: —“Ahaz——did not that which was right in the sight of Jehovah, like David his father. But he walked in the way of the kings of Israel, insomuch that he passed his son through the fire, according to the abominations of the heathen³.”

I am aware that Dr. Wells endeavours to draw the contrary conclusion from this very passage of the book of Kings;

¹ 2 Kings xvii. 17.

² See App. No. II.

³ 2 Kings xvi. 2, 3.

namely, that the practice of human sacrifices began in the kingdom of Judah first, and was introduced in the kingdom of Israel by Hoshea, the last king. The Hebrew particle וְ, which I render "insomuch that," Dr. Wells, following our Public Translation, "yea, and"—understands as introducing a particular, in which Ahaz followed not, but went beyond, the kings of Israel. And I admit that he went beyond them, but still following their example. He went beyond them in their own way. And the circumstance in which he went beyond them was this,—that he sacrificed his own son; which is not recorded of any of the kings of Israel. The amount of the passage, therefore, giving the particle וְ its full force, is this: "But he walked in the ways of the kings of Israel, in such degree, [or to such a length,] that he passed his own son," &c.

The notion, that human sacrifices were introduced in the kingdom of Samaria by Hoshea, is a conceit of Dr. Wells, founded upon nothing more certain than his own arbitrary division of the book of Hosea, mentioned in my preface. According to that division, the first eight verses of this thirteenth chapter belong to a prophecy, beginning with the 11th verse of chapter vii., the whole of which was delivered in the reign of Hoshea. And since the edict, that the sacrificers of men should kiss the calves, must be understood of some injunction of human sacrifices which took place about the time of the utterance of this prophecy, it must be understood of an injunction taking place in the reign of Hoshea. And upon these grounds, the infamy of the introduction of those sanguinary rites is thrown, by Dr. Wells, upon that reign.

But the character of Hoshea, though none of the best, is vindicated, however, from this aspersion, by the express testimony of the sacred historian; who writes, that "Hoshea, the son of Elah, began to reign over Israel in Samaria nine years. And he did that which was evil in the eyes of Jehovah, but not as the kings of Israel that were before him ⁴."

Hoshea's doings, therefore, were not good; yet they were less bad than those of his predecessors. Whereas, if the abomination of human sacrifices had not been introduced by

⁴ 2 Kings xvii. 1, 2.

them, and he introduced it, he, it is evident, was worse than they. Dr. Wells eludes this argument by a great stroke of verbal criticism. For he says, that in the disjunctive proposition "Hoshea did evil, but not as the former kings," the particle "but" is to be understood, not by way of extenuation, but of aggravation; that Hoshea was worse than they; and, by being worse, was not like them. And thus having turned the meaning of this plain text of the sacred historian upside down, he triumphs, as "having set a matter in a clear light, not afore duly taken notice of by any writer, and yet of importance to be rightly understood." The matter is, indeed, of importance to be rightly understood. And it is of great importance to vindicate the sacred text from these puerile subtleties of criticism, which leave plain readers at a loss which way to take the most familiar expressions, which, by the usage of mankind, have but one meaning. When two things are thus contrasted by the disjunctive "but," that, of which the likeness is denied, is always set forth as the inferior, whether for good or for bad, in that with respect to which the comparison is made. Thus, if it be said that Livia is beautiful, but not like Julia; the meaning is, that Livia, though beautiful, is inferior in beauty to Julia. Hippias is lascivious, but not like Messalina. The sense is, that Hippias is the less lascivious of the two. So when it is said, that "Hoshea did evil, but not like the former kings;" the certain and single meaning is, that he was less evil in his doings than they. It is true, if we reverse the meaning, and say, Livia is more beautiful than Julia; Hippias more lascivious than Messalina; Hoshea worse than his predecessors; a disparity, though of the contrary kind, will still subsist, and dissimilitude might be predicated in the same terms, if the expression were used for the first time. But the custom of speech, in all languages, is the other way. Dr. Wells was a man of great piety, and of sound learning; but his criticisms are sometimes more subtle than judicious.

Upon the whole, it may be concluded with certainty, from this text of Hosea, that, in the latter period of the monarchy of the ten tribes, the practice of human sacrifices came to such a height, and was so much countenanced by the kings and rulers, that it was either enjoined as an essential in the

worship even of the calves, or required of their worshippers, with regard to other idols, as the only condition upon which even that shadow of the true worship would be tolerated. The time when this took place cannot be determined with certainty; I think it must have been as early as the reign of Menahem; for, from the expressions in 2 Kings xvi. 3, we may gather, that Ahaz had the example of more kings of Israel than one or two, for the detestable rites, which he introduced among his own subjects.

(E) — “I sustained thee.” ידעתיך. *i. e.* literally, “I knew thee,” *i. e.* I acknowledged thee, as my peculiar people, by my watchful care of thee. I was attentive to thee, protecting thee in all dangers, and supplying all thy wants. I know no word in our language, that so well expresses the sense of the original in this place, as that I have chosen, “I sustained.” ἐπομαινόν σε, with equal exactness, expresses the sense in Greek; and these are the words of the LXX. The Syriac has ܕܥܬܝܚܝܬܝܢ. Whence it has been conjectured, that רעיתך was the reading of the copies, from which those two versions were made. The conclusion, however, is rather precarious; for, with regard to the LXX, their version expresses what must be allowed to be the sense, whichever way they read. And it is hardly a sufficient ground to alter the Hebrew text, that, if we were translating back again from the Greek into Hebrew, without a previous knowledge of the actual state of the text, we should render ἐπομαινόν σε by רעיתך, as the word literally answering to it. As for the Syriac, I see indeed no reason why he should use the word ܕܥܬܝܚܝܬܝܢ; if he found ידעתיך in his Hebrew text; since the word ידע has the same latitude of meaning in the Syriac dialect, as in the Hebrew itself. But the letters ܕ and ܝ resemble each other in the Syriac alphabet almost as nearly as in the Hebrew. And if a corruption, by error of the transcriber, is to be supposed in either, it is much more likely to have taken place in the Syriac than in the Hebrew. It is more probable, that the error of a scribe has changed ܕܥܬܝܚܝܬܝܢ into ܕܥܬܝܚܝܬܝܢ; in the Syriac, than רעיתך into ידעתיך in the Hebrew. For this may be laid down as a general maxim, deserving the attention of modern critics, who are often over hasty to correct the text

upon the authority, or supposed authority, of the versions; that where the sense of both readings is the same, as is the case here, and the text and the version may be made to agree, by a slight alteration in either; the suspicion of corruption ought rather to fall upon the version, than the Hebrew text; considering the scrupulous care, carried even the length of superstition, with which the latter was watched and guarded by the Jews. The argument for a facility of emendation, taken from the resemblance of certain letters in the Hebrew alphabet, goes evidently the contrary way, when the various reading deduced from the authority of the versions is not confirmed by a single MS. or old edition; as is the case again here. The more the ד and ר of the Hebrew alphabet are alike, the more incredible it is, that all the MSS. now extant should give ידעתך, as they do, if רעיתך were the true reading; or if, indeed, it had been a reading at all, when the Syriac version, or that of the LXX, was made.

Jonathan, in this place, is so paraphrastic, that he may seem to be no authority for either reading. For, like the LXX, he gives what is the plain sense of the passage, whichever way it be read. But I think the comparison of this text, and Jonathan's Targum with another text, and Onkelos's Targum affixed, afford a very strong argument for the text as it stands ידעתך. In Deut. ii. 7, Moses says, "For Jehovah thy God hath blessed thee in all the works of thy hands; he knoweth thy walking through this great wilderness." ידע לכתך את המדבר הגדל הזה. This passage, and the passage we are upon of Hosea, are much alike. The subject is the same,—the wandering of the Israelites in the wilderness. The expressions are very nearly the same: in Hosea, "God knew thee;" in Deuteronomy, "God knoweth thy walking." The expression of Hosea, "God knoweth thee," is thus paraphrased by Jonathan: אנה סופקית צורכיהון במדברא; "I supplied their necessities in the wilderness." The expression, "God knoweth thy walking,"—in Deuteronomy, is thus paraphrased by Onkelos: ספק לך צרכך, "He supplied thy necessities." It will hardly bear a doubt, that it must have been the same Hebrew word in both places, which these learned Paraphrasts have expounded by the same Chaldee words. But, in Deuteronomy ii. 7, the word is ידע,

without any variety of the Samaritan text, or of a single MS., and confirmed by all the versions. We must conclude, therefore, that the true reading, in this text of Hosea, is the word ידעתך, from the same root. And yet, as was observed with respect to the words of the LXX, ἐποίμαινόν σε, if we were to translate these Chaldee words, which render “the supply of necessities,” back again into the Hebrew, in either place, we should be apt to resort to the root רעה, rather than ידע.

I have dwelt the longer upon this passage, because I know of no instance in which an emendation, upon the bare authority of versions, without a single MS., and without any imperious exigence of the place, may seem more plausible than this. And yet in this even the apparent consent of versions fails. It is otherwise, indeed, when the textual reading, and the reading inferred from ancient versions, differ materially in sense, and where a strong *exigentia loci* appears to be on the side of the versions. In such cases I would submit to the versions, even without MSS.

(F) — “ parching thirst,” תלאובות. The root לאב occurs no where in the Bible, nor any of its derivatives, except this noun; nor this noun, except in this place. I take the noun to be plural; and the correct orthography to be תלאובות. For the latter prophets of Soncinum of 1486, with twenty-two MSS. of Kennicott’s, and three more originally, give the perfect word תלאובות. The Bible of Soncinum of 1488, and of Brescia 1494, the latter prophets of Pesaro 1516, the Basil Bible (Munster’s 2d) 1586, the Bible of Halle 1720, with thirty-nine MSS. of Kennicott’s, give תלאבות, without the first ו. Five MSS. only of Kennicott’s, and no edition, give תלאבת, without either ו. It is pretty certain, therefore, that תלאובות is the true form of the word. If the root לאב signify “to be thirsty,” this noun, with the initial heemantic ת, must be from the hiphil of the verb, and must signify “causes of thirst.” And a land of such causes must be a land which, from the nature of the soil, and other circumstances, affording no water, produces excruciating thirst in animals. The plural number is used only to give intensity to the signification; which I have endeavoured to express by the epithet “parching.”

(G) — “and they were fed to the full.” I sustained thee, and in consequence of my sustaining, they were fed to the full. I remove the *soph-pasuk* from the word תלאובות to וישבעו.

It may, perhaps, somewhat illustrate these two verses, the 5th and 6th, if I exhibit them, in what I conjecture to have been the metrical arrangement:

5 אני ידעתך במדבר
בארץ תלאובות כמרעיתם וישבעו;
6 שבעו וירם לבם
על כן שכחוני:

The construction of the parallels is somewhat singular. In the second hemistich the verb ידעתיהם, with the suffix of the third person plural, is understood; to answer ידעתך, with the suffix of the second person singular, in the former. And the second hemistich, of which the three first words (with ידעתיהם understood) constitute a complete parallel to the first, takes an additional word, the verb וישבעו, as a close, antagonised to the verb ידעתך, in the first hemistich. And this verb is taken up again, with much animation, at the beginning of the next hemistich, carrying on the sense, and connecting the second distich with the first, and forming a quaternion of the two. The peculiar character of Hosea still prevails, the commata; and yet the commata, with singular art, are thrown into a period.

— “for that very reason.” This I take to be the force of על כן.

(H) — “by the way side,” על דרך, “close by the way,” not in, or upon it.

(I) — “I will lie upon the watch,” אשור, the first person singular future Kal of the verb שור, “insidiator:” and to this effect the Chaldee and Arias Montanus.

(K) — “upon the spot.” This I take to be in this place the force of שם; “there,” viz. upon the spot where I meet them.

(L) — “wild beasts.” The margin of our English Bible gives “beasts of the field,” as a more literal translation of the Hebrew חית השדה. But I think “wild beasts” renders the idea of the original more adequately. For the “beast

of the field," *i. e.* of the open country, is so called, as distinguished from the tame domesticated beast, that lives in inclosures and stalls, and associates, in towns and houses, with man. The distinction of the savage character is better expressed by the epithet "wild" than by the substantive "of the field."

(M) — "shall tear them limb from limb."

תבקעם, "cleave them," or "rip them." The verb expresses "a violent distraction and severing of united parts in any manner;" and is to be differently rendered, with regard to the particular agent and patient. When the agent is a wild beast, and the patient the beast's prey, it must be "tearing limb from limb." "Tearing," by itself, as inadequate.

(N) "It is thy destruction—thee."

שחתך ישראל כי בי בעורך. In the grammatical construction of these words, I differ not greatly from the learned Jews, R^s Tanchum and R. Nissim. The proper name, "Israel," is evidently a vocative, and is to be taken apart by itself. The four other words form a sentence, with the verb substantive understood. The three words כי בי בעורך, with an ellipsis which must be supplied, make a clause, which stands as the nominative case before the verb substantive understood; and שחתך is a noun substantive with an affix, which stands as a second nominative after the verb substantive understood. The supply of the ellipsis in the nominative clause is obvious and easy, and the order of construction of the complete sentence will be this: [היה כל אשר] כי בי [היה] שחתך ישראל, "That in me is [every thing which is] for thy help [is] thy destruction, O Israel." Rabbi Tanchum and Rabbi Nissim (as he is cited of Abarbanel) take שחתך, and the clause כי בי בעורך, as the nominative cases. But they supply the ellipsis in the nominative clause very differently. Rabbi Nissim, as I gather from his paraphrase, as it is stated by Abarbanel, in this manner: שחתך [המחשבה הזאת] כי בי [תמיד אשר] בעורך. And Rabbi Tanchum to the same effect. Both understand the sentiment to be, that the cause of the destruction of Israel was his presuming upon God's readiness to help him. They hardened themselves in their corrupt practices, in the confidence that

God would never give them up; that, notwithstanding the severity of his threatenings, He would interpose, as upon so many occasions He before had done, to rescue them from their enemies, when things came to an extremity. The passage, thus understood, is a cool reflection upon the fatal effect of God's kindness upon the perverse minds of the Israelites. But I rather take it as an awful threatening of dereliction, delivered in terms pathetically expressive of commiseration, according to the explanation which I have given in note (8). I have much less to supply, to bring out this sense, than is necessary for the purpose of the Jewish expositors; and the ellipsis seems easier, and more natural in my way, than in theirs.

(O) "Where," אַהִי. All the ancient versions give the interrogative "where?" And yet we find the authority only of a single MS., and that none of the best, for the transposition of the letters to make the interrogative אִיָּה in its usual form; which could hardly be, if that were the true form of the word in this place. But it is remarkable, that the LXX, the Syriac, and Aquila, give σου again in the 14th verse, where אַהִי can be nothing but the first person singular future of the verb substantive: and is so rendered by Symmachus, the Vulgate and St. Jerome, and in effect by Jonathan; who, instead of "I shall be," in the first person, puts, as usual, "My word shall be," in the third. Hence, I think, it may with certainty be concluded, that אַהִי, as well as אִיָּה, may ask the question about place; and that where the former occurs, it may be either the interrogative adverb, or the verb substantive future, as may best suit the context. The true orthography of the second interrogative I take to be אִיָּהוּ; and the force of it is, "where is he *now*?" in this critical moment of danger. This force of אִיָּהוּ is expressed, though not adequately, by the Syriac, the Vulgate, and Jonathan. I conceive the word asks the question about time, but involving a repetition of the interrogation about place.

The emphasis of the interrogation, as a reply, in angry argument, to the effrontery of the Israelites not admitting their defenceless state, as explained in note (9), is very strongly expressed in the Syriac, אִנֵּהּ אֲנִי מַלְכָּךְ, Ubi-
nam igitur rex tuus?

(P) — “forsooth.” This I take to be the force of וישיעך prefixed in

(Q) Here at וּשְׁפֹטִיךְ I place the soph-pasuk, and connect the six following words with the next verse.

(R) — “he is of the thoughtless race.”

הוא בן לא חכם. Literally, “he is a son not wise.” My rendering may seem, at first sight, paraphrastic; but, upon examination, I think it will be found to give neither more nor less than the just sense of the original. חכם, as a noun, is properly ἀγχινοῦς, one that has all his wits about him, ever heedful of his situation, vigilant, and provident against dangers, even remote. לא חכם describes the steresis of ἀγχινοια, one of a contrary turn of mind; regardless, not only of remote consequences, but even of his present situation; thoughtless and secure in imminent dangers. This character, as it may be best expressed in our language, is “thoughtlessness.” The word “son,” as it is used here, always describes an individual as belonging to a class, distinguished by a certain occupation or character, and considered as a particular race or family. And conversely, the principal or head of that class is called in the Bible “the father.” I cannot find words in the English language, more exactly rendering the ideas corresponding to the Hebrew words, than those I have used.

(S) — “the aperture, or breach.” מַשְׁבֵּר. The passage between the bones of the pelvis burst open by the throes of labour. — “Collum uteri.” Vitringa ad Is. xxxvii. 3.

(T) “From the power of Hell”—. The Hebrew, שאול; the Greek Ἅιδης; the Latin, Orcus; and the English Hell; are words of one and the same import, signifying “the place appointed for the habitation of departed souls, in the interval between death and the general resurrection.” The word שאול describes this place as “the object of universal inquiry,” “the unknown mansion, about which all are anxiously inquisitive.” The Latin, ‘Orcus,’ names it as “a place inclosed within an impassable fence” (ἔρκος); the Greek Ἅιδης, and the English, Hell, describe it by the property of “invisibility;” for nothing more is included in the natural meaning of those words. In the New Testament, two words are indiscriminately rendered, in our English Bible, by the word

‘Hell,’ *Ἅιδης* and *Γέεννα* the latter, a word of Hebrew origin, transplanted into the Greek language, as the appropriate name of the place of the damned; which was generally so called by the Jews of the apostolic age. This use of the word ‘Hell,’ in the English New Testament, has imposed a sense upon it quite foreign to its etymology, and abhorrent from its more general application.

The *הַאֵשׁ* of the Old Testament, and the Hades of the New, is indeed the Hell to which our Lord Jesus Christ, according to the Apostles’ Creed, descended. It is the paradise to which He conveyed the soul of the repentant thief. It is the place whither his soul went and preached, to the souls, not in prison, as we read in our English Bible, but *ἐν φυλακῇ*, “in safe keeping,” (if that text of St. Peter, I. iii. 19, is to be understood literally, and I know not how it can be understood otherwise), which one while *had been* disobedient (*ἀπειθήσασί ποτε*); but, as the expression “one while had been” implies, were at length recovered from that disobedience, probably by the preaching of Noah, and before their death had been brought to repentance and faith in the Redeemer to come. To these souls our Lord Jesus Christ went in his soul and preached. But what could He preach to them? Not repentance. They had repented of their disobedience before they were separated from the body by death, or they had not been found in the bundle of life. But, if He went, and proclaimed to them (*ἐκήρυξεν*) the glad tidings that He had actually offered the sacrifice of their redemption, and was now about to enter into glory; this was a preaching that would give new animation and assurance to their hope of the consummation, in due season, of their bliss. And this, by the way, I take to be the true sense of this text of St. Peter.

Another inaccuracy obtains in our English Bible; the Hebrew *שְׁאוֹל* (*Sheol*) being perpetually in the Old Testament, and the Greek *Ἅιδης* (*Hades*) sometimes in the New, rendered improperly by the word “Grave,” which neither signifies. The Hebrew word for “the Grave” is *קֶבֶר*, and the Greek *τάφος*. The Hebrew names of “Hell” and “the Grave” never are confounded, nor the Greek, by the sacred writers. No two things, indeed, can be more distinct. “Hell” is the mansion of the departed spirit; “the Grave”

is the receptacle of the dead body. "Hell" is often personified, as it is here, by the sacred writers; "the Grave" never. The boldest personifications of "Hell," which occur to my memory, are in two passages of the Apocalypse.

— "I looked, and behold a pale horse; and his rider was seated upon him: his name was Death, and Hell followed with him ⁵."

And again,

— "And Death and Hell gave up the deceased that were in them; and they were judged, every one according to his works, and Death and Hell were cast into the lake of fire ⁶."

I am inclined to think, but I suggest it only to the examination of the learned, without venturing to assert, that "Death" and "Hell" are always conjointly personified by the sacred writers, never one without the other.

But it is to be observed, that, when either is personified, it is always in the character of an enemy of man, and an antagonist of the Saviour; which is easily understood of "Death," but may seem extraordinary of the other; if what has been maintained be true, that "Hell," in the true import of the word, as equivalent to Sheol, Hades, or Orcus, is a place of rest and comfort to the departed souls of the saints; which is most certainly the case, insomuch that, to be in this place, is mentioned by St. Paul as "a being with the Lord ⁷." Nevertheless, the happiness of this place is certainly full assurance of hope, rather than fruition. It is a place, perhaps, of seclusion from the external world; and the state of the departed saints, while they continue there, is a condition of unfinished bliss, in which the souls of the justified would not have remained for any time (if, indeed, they had ever entered it), had not sin introduced death. It is a state, therefore, consequent upon death; consequent, therefore, upon sin, though no part of the punishment of it. And the resurrection of the saints is often described as an enlargement of them, by our Lord's power, from confinement in a place, not of punishment, but of inchoate enjoyment only. "Our Lord will break the gates of brass, and cut the bars of

⁵ Rev. vi. 8.

⁶ xx. 13, 14.

⁷ 2 Cor. v. 8, and Phil. i. 23.

iron in sunder, and set at liberty "his prisoners of hope." And when this place of safe keeping is personified, it is, consistently with these notions of it, represented as one of the enemies which Christ is to subdue.

In this passage, "Death" and "Hell" are personified very remarkably. And the two persons are threatened each with an incurable disease, causing speedy death, to be inflicted by God the Saviour.

(V) — "thy pestilence." For דברִיךָ, the latter Prophets of Soncinum (1486); the Bible of Soncinum (1488); the Bible of Brescia (1494); ninety-seven MSS. of Kennicott's, among them the oldest and the best, one more originally; twenty-five MSS. of De Rossi's, and four more originally, give דברִיךָ in the singular. This I adopt as unquestionably the true reading. The versions (although all mis-translate, except Symmachus, St. Jerome, and the Vulgate) all give the noun in the singular, except Aquila, and the fifth Greek. דבר, in the sense of "the plague," "pestilence," or "destruction," is never used in the plural number.

(W) — "thy burning plague." קטבך. The word קטב occurs only in four places, of which this is one. The other three are, Deut. xxxii. 24, Ps. xci. 6, and Is. xxviii. 2. In Isaiah, the connexions of the word are not such as to point out any specific meaning. It is put in apposition with שער; but whether as an adjective agreeing with שער as a substantive; or as a substantive in the genitive case after שער; or a noun substantive, with which שער agrees as an adjective; appears not from any thing in the context. All that can be collected from this passage is, that קטב is something which may be connected, either as cause, effect, or concomitant, with tempest. But in Ps. xci. it is connected, as it is here, with דבר; and properties are ascribed to each, which show the difference between the two, and, since it is certain that דבר is some kind of mortal disease, lead to the precise meaning of each. The holy Psalmist, speaking of Jehovah's protection of Messiah, says to Messiah, "Thou shalt not be afraid for the terror by night, for the arrow that flieth by day: מדבר באפל יהלך מוקטב יסוד צהרים. For the *Deber* that goeth on in darkness, for the *Cheteb* which wasteth (or depopulates) at noon day." No one, in the least conversant

with the style of sacred poetry, can for a moment doubt, that *Deber* and *Cheteb* are things of the same kind. But *Deber* is a disease; *Cheteb*, therefore, is a disease too. And, by the description here given of each, *Deber* is "the putrid plague fever," which usually makes its fatal progress in the dead of the night, while the patient is in sleep. *Cheteb* is "the dreadful solstitial disease," which in the tropical climates, and, in some rare instances, in our own, in the extreme heat of harvest, smites suddenly in the open air and at noon-day, and kills either at once, or in a few minutes, by a putrescence of the juices of the living body, almost instantaneous. The disease is so rare in these high latitudes, that we have no name for it in our language; nor had the Greeks in theirs. Our Public Translation, therefore, is content with the very general word "destruction," and all the Greek interpreters give strange paraphrases.

The sense of the word, which we deduce from the ninety-first Psalm, is confirmed by the use of it in Deuteronomy xxxii. 24, where it is mentioned along with רשף, another "malignant inflammatory disease."

And now it will be easy to expound the שער קטב of Isaiah; though, for want of a word to render קטב, it is impossible to translate it. שער קטב is "the tempest," which often happens in the season of those extreme heats, in which the קטב takes place; and is, therefore, a concomitant of the *Cheteb*.

"Solstitial tempest" would perhaps be the best English for the phrase; not that קטב signifies "solstice;" but it might be put in this place to mark the season when such tempests usually take place; which is, in fact, the solstice.

Of the four passages in which the word occurs, this text of Hosea now remains. And since the words *Deber* and *Cheteb* are connected here, just as they are in the ninety-first Psalm, it cannot reasonably be doubted that they are to be taken here each in the same sense as in the Psalm; especially as no sense of either can be found, which better suits this place. I give, therefore, "burning plague," for קטב, not as an adequate expression, but as the best I can devise.

The LXX render קטב by κέντρον; and the Syriac by a word of the same meaning. Others would have דברך render κέντρον. And, if this were admitted, it would follow that

קטב must be something of the same kind, and would not be ill rendered by the same word. And the learned Rivetus, in support of the LXX, goes so far as to say, “Quicquid per-tundendo et perfodiendo repente penetrat impetu vehemētissimo, ut cuspis acuta solet, id Ebræis nomine illo [nomine קטב] designatur.” Of what Hebrews does he speak? Of the sacred writers? I demand the place, where any one of them applies the word in that sense, or in any sense but as the name of a disease. No such place is to be found. Are the Rabbinical writers the Hebrews of whom Rivetus speaks? What he says can be said of no other Hebrews. But to interpret the Hebrew of the Holy Bible, by the use of words in the Rabbinical writings, is just what it would be to attempt to explain Homer’s words by the senses of words in modern Greek.

As to the word דבר, I deny that in the Bible-Hebrew it ever signifies “a sting.” The noun דבורה indeed signifies “a bee;” and bees have stings. But neither דבורה, nor any other word derived from the root דבר, signifies “the sting of a bee” in any one passage in the Bible. But we are told, that in the Arabic language, *Daborah* signifies “the spur of a fighting-cock,” a sense which the Greek κέντρον also bears. Granted: but why must we resort to the Arabic for new senses of Hebrew words, when the well-known genuine Hebrew sense suits the purpose of the sacred writer full as well, if not better? Whoever takes the trouble to examine the ancient versions, in the four passages where the word קטב occurs, will find that the translators were put to their shifts for a specific meaning; they had no discernment of the true meaning of the word, and their renderings are of no authority.

But the anxiety to sustain κέντρον, as the true rendering of one or other of the two words, קטב or דבר, has arisen, I believe, from an opinion which has long prevailed in the Christian Church, that the animated exultation of the Apostle St. Paul over death and hell, at the latter end of the fifteenth chapter of the first to the Corinthians, is a citation of this passage of Hosea; and this opinion is, for the most part, connected with a persuasion, that the Apostle citing must represent the Prophet’s words with the greatest exactness.

But we are not to assume that the Apostle cites a particular passage, and then to conclude that the Apostle's supposed citation gives the only true sense of the Hebrew words, which it is our bounden duty, by all contrivances and exploits of criticism, to bring out of them. We should first inquire whether he cites or no; and, if it should appear that he cites, it might still be reasonable to inquire whether the general meaning of the prophecy might not be sufficient for his purpose; or with what degree of accuracy it was necessary to his argument, that he should represent the Prophet's words.

Now, upon the most mature consideration of the matter, I am persuaded that the Apostle's triumphant exclamation, "O Death, where is thy sting? O Hell, where is thy victory?" is an allusion, indeed, to this text of Hosea; an indirect allusion, but no citation of it. The prophecy which the Apostle cites, as one which would receive its completion in the general resurrection at the last day, as a saying, "that is written," which shall then be brought to pass; this prophecy is written in Is. xxv. 8, and nowhere else. And this prophecy, which he cites, he cites with precision. And it may be useful to observe, that he cites it not according to the version of the LXX. He translates the Hebrew text verbatim, in contradiction to the version of the LXX. For the version of the LXX in this place is so wretchedly and abominably erroneous, that the sense it gives is exactly the reverse of the sense of the Hebrew text.

The Apostle having cited this prophecy of "the swallowing up of death in victory," and, looking forward to the great event, which he mentions as the yet future completion of it, breaks out in those words of triumph, which allude to this text of Hosea. Death and Hell are personified and apostrophised, both by the Prophet and by the Apostle. The purport of the apostrophe, both with the Prophet and with the Apostle, is to set forth God's dominion over Death and Hell, and his merciful purpose of destroying both the one and the other. This is categorically asserted by the Prophet; it is indirectly asserted by the Apostle, in the shape of an interrogation. But in the Prophet we have no mention of the sting, with which Death is armed in the Apostle's imagery; none of victory, by the name of victory. On the

other hand, in the Apostle, we have no mention of the pestilence, and the burning plague, to be inflicted, according to the Prophet, upon Death and Hell, by God the Saviour.

It may seem, that the resemblance between the words of the Apostle and the text of the Prophet, upon this comparison, turns out to be so very general, as to leave room to doubt whether so much as an allusion was intended. But I am persuaded that an allusion was intended; and my persuasion rests principally upon these two reasons:—

1st. It is hardly to be conceived that, when the Apostle's discourse led him to refer to prophecies of the final abolition of Death and Hell, this passage of the Prophet Hosea should not come to his mind; which, for the boldness of its imagery, is far more striking than the passage of Isaiah which he cites; which for that very reason, perhaps, he cites in preference, as being more explicit and perspicuous, because less figured and adorned.

2dly. Notwithstanding that a general resemblance only is to be found between the Apostle's words and the Hebrew text, these words of the Apostle are an exact literal rendering in Greek of the Syriac version of that Hebrew text: except that the words "sting" and "victory" in the Apostle have changed places.

It would be much in the taste of modern criticism to lay hold of this circumstance as an argument for the antiquity of the Syriac version of the Old Testament. To hold up that version as sanctioned, in this passage, by the Apostle's citation, as a true rendering of the original, and then to go to work with the Hebrew text, and, covering our own bold sacrilege under an arraignment of the carelessness of scribes in general, and the bad faith of some (a heavy charge, even against our adversaries the Jews, to which the candid will listen with great caution), to alter the text, till it should become a mere translation of the Syriac, and give it out, in that altered state, as the text of the holy Prophet restored!

But on the contrary, readily subscribing to the high antiquity and general excellence of the Syriac version, I scruple not to maintain that, in this passage, it is inaccurate. I deny that the apostle's citation of it is any argument that he entertained a different opinion of it, or gives it the least

sanction as an accurate translation of the Hebrew words. For the state of the case is plainly this;—that the general meaning of the prophetic text was all that was requisite for the purpose of the apostle's discourse. Nothing depended upon a close interpretation of the words. And the general meaning the Syriac version gives; the full meaning, with less force, in my judgment, than the original; still with force, and with the greatest perspicuity. And there is this particular circumstance in it, which might incline the apostle to prefer it, upon this occasion, to a more precise translation of the original, which he certainly could have given;—the form of the sentence in the Syriac is such as would readily admit of being interwoven into the apostle's discourse, so as to make a part of it; not in the stiff form of a quotation, but as the apostle's own expression of his own sentiments. With his mind full of the general resurrection, and of the prophecies relating to it, he gives utterance to his own feelings of joy and exultation in words taken from the Syriac version of Hosea's text; which are better suited to that purpose,—the purpose of being used as the apostle's words,—than Hosea's own words. In this manner of adopting the words of the Syriac version, certainly no approbation is involved of its verbal accuracy.

St. Jerome, who knew nothing, I believe, of the Syriac version, seems to have entertained a notion of the apostle's allusion to the prophet not very different from mine. In his Comment upon Hosea, having affirmed that the apostle St. Paul understands this text of the resurrection of our Lord (he should rather have said, of the general resurrection, as the effect and consequence of our Lord's), he adds, "*Itaque quod ille [scil. apostolus] in resurrectionem interpretatus est Domini, nos aliter interpretari nec possumus nec audemus.*" Where observe, he is not speaking of the verbal accuracy of the translation used by the apostle, as if that were not to be meddled with; but of the application of the prophecy in its general meaning. The apostle having made the application, the holy father says he submits implicitly; and would not venture to apply it otherwise, if he could. But of the verbal accuracy of the translation, in this place, he says nothing. In another place, in his Comment upon the xivth chapter of

Isaiah, he discovers his opinion upon that point. For he speaks of the apostle's triumphant exclamation, as the apostle's expression of his own sentiments, arising in his mind upon his meditating with himself upon Hosea's words. "Unde et Apostolus Paulus, interfectâ morte, ad quam per Osee sermo propheticus loquebatur, 'Ero mors tua, o mors, ero morsus tuus, inferne,' loquitur ad eam, 'Ubi est mors contentio tua, ubi est mors stimulus tuus?'" It is not to my present purpose, to remark on the variations from the Greek text of the New Testament, as it now stands, with which St. Jerome cites the apostle's words. But what I would observe is this;—that he evidently represents the Divine Speaker in Hosea, as addressing Death in certain words; and the apostle, as addressing Death in other words. He represents the Divine Speaker in Hosea, as addressing Death yet alive; the apostle, as speaking to Death lying dead before him. He considers the apostle, therefore, as uttering sentiments of his own, in words of his own. He was not aware, I believe, that the apostle borrowed his words from the Syriac version of the words in Hosea. But this makes no difference. He must have considered the apostle's exclamation as an allusion only to the Prophet, not as a citation of any thing more than the general sense; much less as an accurate translation, which it were impious not to receive, as giving the sense of the Hebrew words with more certainty than the Hebrew words themselves.

I cannot close this long note, without briefly animadverting on the plausible, but fallacious, doctrine of sanction, supposed to be given to the ancient versions of the Old Testament, by the citation of particular passages from them in the New.

And with respect to the Septuagint in particular, in behalf of which this sanction is most frequently pleaded; I observe, that what is generally assumed upon this subject is not true; namely,—that the citations of texts of the Old Testament in the New are always from this version. This assumption, I say, is not invariably true. The instances, in which it fails, are many. I have mentioned one very remarkable instance; and I could produce many more.

I say, secondly, that upon the same principle, that a cita-

tion of the Old Testament by the inspired writer of the New, according to that particular version, is to be taken as a sanction of the version; the citation of a text, not in the words of the LXX, more particularly in words that give a sense directly opposite to their sense, is a reprobation of the version. And since the inspired writers of the New Testament cite some passages according to the LXX, and some not according to the LXX; it follows, that they sanction the version in some passages, and reprobate the version in others. And neither the sanction nor the reprobation must be extended farther, than to the particular texts cited. In the texts not cited, we have no judgment of the inspired writers of the New Testament upon the merits of the version. And as these uncited texts make certainly the far greater part of the whole book; I shall contradict no apostle, or inspired writer, if I assert, as I do, of the Septuagint generally, that, ancient, respectable, useful, and valuable, as it is, and in many parts excellent, it is not, upon the whole, to be put in competition, for verbal accuracy, either with our own Public Translation, or with the Vulgate.

But, thirdly, I go further;—I contend, that, even with respect to the particular passages cited in the New Testament, according to the version of the LXX, we are not always to conclude that the citation implies the citer's approbation of the verbal accuracy of the translation, even in the instance of the passage cited. This will be, indeed, a just conclusion, if a faithful representation of the phraseology of the original be requisite for the purpose of the citer. But if the general meaning of the passage cited is sufficient—which, for the most part, is the case—no sanction of any thing more than the general meaning, which is often very adequately given in a very loose, and with respect to words, even an erroneous translation, can be inferred from the citation. For it certainly became the wisdom of the apostles to cite the Old Testament according to the versions most in use and credit in their time, however defective in verbal accuracy; provided they found in them the general meaning; except, indeed, in those few cases, in which their argument turned upon the wording of the original. It was no part of the duty of the holy apostles and inspired preachers, to edit a correct Greek

translation of the Old Testament, or to give critical notes upon the extant versions.

(X) I place the soph-pasuk at שְׂאוֹל, and make the three words that follow the beginning of the 15th verse.

“No repentance is discernible to my eyes!” literally, “Repentance is hidden from mine eyes.” I cannot be persuaded that this can possibly signify that God’s mind would never change, with respect to his declared purpose of abolishing death and hell, notwithstanding the immutability of that declared purpose. It is pertinently remarked by Houbigant, that the internal purposes or affections of the mind of any person cannot be represented as an object of vision to that person. It cannot be said of them, that, to the person himself, they are either visible or invisible. The repentance, or change of mind, said to be seen, or not seen, must be the external signs of repentance seen, or not seen, by one person in another. I cannot, however, agree with the learned Houbigant, that the sense of the passage is a dreadful denunciation on the part of God, that He will shut his eyes against repentance, and pay no regard to it. The sentiment is horrible. No such declaration is to be found in the whole Bible; but repeated declarations of the contrary purport. It is astonishing that such a notion could drop from the pen, or, indeed, enter the mind, of a writer of Houbigant’s piety, and so conversant in the Holy Scriptures. The words are evidently words of complaint on the part of God, as I have explained in note (a), that no signs of repentance were to be found, by his all-searching eye, in Ephraim. This sense arises so clearly from the Hebrew words, when the sentences are properly divided, and is much more to the purpose than any other, that nothing but an erroneous division could have kept it out of sight.

(Y) — “savage beasts,” אֲחִים. So I would point the word (not אֲחִים); and take it as in Is. xiii. 21.

(Z) — “east-wind—blast,” רוּחַ קָדִים, or רוּחַ הַקָּדִים, is “the east-wind.” But קָדִים by itself, without רוּחַ, is often put for “the east-wind;” almost as often, as in apposition with רוּחַ. And in Isaiah xxvii. 8, the two nouns are put

separately, as they are here, as different appellatives of the same thing, בְּרִיחוֹ חִקְשָׁה בְּיוֹם קָדִים.

(AA) — “shall he,” הוּא. An emphatic pleonasm of the pronoun at the end of the sentence. See chap. v. 14; and xi. 2.

CHAP. XIV.

(A) “Take with you words.” The phrase seems very similar to that, “he took up his parable⁸,” *i.e.* he assumed his prophetic style. And it seems, in both cases, to refer to a set form of words. For it is remarkable, that the exordium of every one of Balaam’s effusions is a form; describing, in a highly-adorned style of amplification, the privileges of the prophetic office; or delivering certain solemn *γνῶμαι*, which might suit almost any occasion of prophecy: and the resorting to these set forms is “taking words,” or “taking up the parable;” a phrase, however, that might be used to express only the assumption of the peculiar style of the prophetic song. The formal proëm of the last of Balaam’s effusions is by far the most striking.

“Then he took up his parable and said⁹,
Balaam, the son of Beor, hath said,
Even he hath said the man of the secret eye¹.
He hath said who heareth the speech of God,
And knoweth the knowledge of the Most High.
He seeth the scene of the Almighty,
He is laid at his length², and his eyes are set open.”

⁸ Num. xxiii. 7. 18; xxiv. 3. 15.

⁹ Num. xxiv. 15, &c.

¹ הַגִּבֵּר שֶׁתִּם הָעֵין. I take שֶׁתִּם, which occurs only in this place, to be an unusual orthography of the word סֶתֶם, abditus, intus absconditus. The holy Psalmist says, (li. 8,) “Behold, thou delightest in truth in the inward parts, and shalt teach me wisdom בִּסְתֵם,” ἐν τῷ ἔσω ἀνθρώπῳ, as Mr. Parkhurst well explains it. So the prophetic gift, foreseeing things to come, is here described, under the image of a secret internal eye. And in the same language, Æschylus makes Orestes, in the Choëphoræ, describe the oracular prescience of Apollo:

‘Ορῶντα λαμπρὸν ἐν σκότῳ νομῶν τ’ ὀφρύν. Line 283.

² — “laid at his length.” This intimates, that when the ecstasy seized him, he usually fell down in a trance; and the emblematical scene was forced upon him, while he lay in that state.

The exordium of the preceding song (the third) is the same, with very little difference; an amplification of the prophetic gift.

That of the second is different; but still it is much of a set form, composed of general *γνώμαι*.

“ Then he took up his parable and said³,
 Rise up, Balak, and hear,
 Give ear to me, O son of Zippor.
 God is no man, that he should lie,
 Nor son of man, that he should repent him.
 Hath he said, and shall he not perform?
 Or spoken, and shall he not establish?”

The exordium of the first song is far more simple, being nothing more than a distich; but still it has the air of set form, and, *mutatis mutandis*, might serve any such occasion.

“ Then he took up his parable, and said⁴,
 Me hath Balak brought from Aram,
 The king of Moab from the mountains of the East.”

That set forms were in use in the earliest ages, upon all solemn occasions, is evident, with respect to the Jews, from Holy Writ; and with respect to the heathen, from the poets. Miriam's song of thanksgiving is evidently a studied composition, set to music, and performed in parts, according to a preconcerted plan, by her and the chorus of attending virgins. In the book of Numbers a form of words is prescribed, in which the priests were to bless the people⁵. In the book of Deuteronomy⁶ a form of prayer and confession is prescribed, to be used by every Israelite that presented his first-fruits, and at the end of his tithing. Part of the cvth Psalm, with the xcviith, is a form of thanksgiving, which David delivered into the hands of Asaph and his brethren upon the occasion of bringing up the ark from the house of Obed-Edom, and placing it in the tent that David had pitched for it. Solomon's prayer at the dedication of the Temple⁷ is most evidently a studied composition; Jehoshaphat's⁸, when

³ Num. xxiii. 18, &c.

⁴ Num. xxiii. 7.

⁵ Num. vi. 23—26.

⁶ Chap. xxvi. 5—10, and 13—15.

⁷ 1 Kings viii. 22—53. 2 Chron. vi. 12—42.

⁸ 2 Chron. xx.

he proclaimed a fast, under the terror of the powerful confederacy of the Moabites and Ammonites. And the priests and Levites, who upon this occasion attended the army, praised Jehovah in a set form of words. The service of the temple, restored by Hezekiah⁹, was certainly according to the settled form of an ancient ritual; in particular, the Levites were commanded by the king "to sing praise unto Jehovah with the words of David the king, and of Asaph the seer." Upon the return from the captivity, when the foundations of the temple were laid, the priests and Levites attended in their sacred vestments, the priests with their trumpets, and the Levites with their cymbals, to "praise Jehovah after the ordinance of David king of Israel." And their praise was in David's set form of words, "Give thanks unto Jehovah, because he is good; because his mercy toward Israel endureth for ever¹." Such proof we find of the use of forms of worship among the Jews from the earliest times.

Among the heathen, the thing is unquestionably proved by the Orphic hymns, as they are very improperly called. They are, indeed, set forms of invocation of the several deities, which were the object of worship to the Greeks. In Homer it is very remarkable that, in the two prayers of Chryses, the one imploring the vengeance of Apollo on the Greeks, after Agamemnon's refusal of the proffered ransom of his daughter; the other, soliciting the god's blessing on the Greeks, when his daughter was restored; the prefatory invocation is nearly in the same words in both, and much in the style of the Orphic services, addressing the god by his various titles.

Κλυθί μεν, 'Αργυρότοξ', ὃς Χρύσῃν ἀμφιβέβηκας,
 Κίλλαν τε Ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,
 Σμινθεῦ. *Iliad.* A. 36, 451.

But, what is more remarkable, in the body of the prayers the expressions seem to be as much the same, as the difference in the matter of the petitions would allow.

(B) So St. Jerome understood this petition. "Omnem aufer iniquitatem, et accipe bonum." Nihil languoris in nobis

⁹ 2 Chron. xxix. 30.

¹ Ezra iii. 10, 11.

et ruinae pristinae derelinquas, ne rursum mali seminis pullulent rediviva plantaria. ‘Et accipe, iniquit, bonum. Nisi enim tuleris mala nostra, bonum tibi quod offeramus, habere non possumus.’” Diodati’s exposition is to the same purpose.

(C) — “bullocks, our own lips.” No figure is more familiar in the Hebrew language than that sort of metonymy, which puts the cause or instrument for the effect: “lips” for “words uttered by the lips.” For the lips are a principal instrument in the articulation of words. It is very remarkable, however, that the word שפה, “lip,” when put for “words uttered with the lip,” seems peculiarly applied to set forms of words in public worship. The Prophet Isaiah, speaking of the introduction of the true worship into Egypt, says, “In that day shall five cities in the land of Egypt *speak the lip of Canaan*²,” that is, as appears by the context, adopt the forms of public worship used by God’s true Church in Palestine. The Prophet Zephaniah, speaking of the final conversion of all the nations of the earth, says, “In that day I will turn to the peoples a *pure lip* (שפה ברוּרָה), that they may all of them call upon the name of Jehovah³,” where “a pure lip” evidently signifies a form of worship purged of all corruptions. It is used very remarkably in this sense in Psalm xii. v: — “Our lips are our own.” The subject of that psalm is freethinkers; their learning, audacity, and final excision. The Psalmist, drawing these gentlemen to the life, makes them say, what they are heard to say daily, “our lips are our own;” that is, we have a right to choose our own way of worship: to worship what we please, as we please, or not to worship at all, if that should best please us. In Psalm lxxxi. 6, it is said of the land of Egypt, as we read in our English Bible, “I heard a language that I understood not.” But, Jehovah being the speaker, this, as has been observed by the learned Julius Bate, must be an erroneous translation. Indeed, the literal rendering is, “A lip which I acknowledged not (*i. e.* a worship which I disapproved) I heard.” The sense seems to be, that even Israel, in his state of servitude in Egypt, was compelled to take part in corrupt and idola-

² Is. xix. 18.

³ Zeph. iii. 9.

trous rites. Upon a review of all these passages, had I rendered the word of Hosea "bullocks, our devout confessions," I think I should have been justified by the peculiar use of the word שפּה in so many places. But I choose to adhere to the literal rendering of the Hebrew words; as the metonymy, though in this instance somewhat harsh in our language, is abundantly perspicuous. With what view the worship of the Father in spirit and in truth is represented, under the image of bullocks sacrificed, I have shown in note (5).

A slight inaccuracy in our Public Translation, which departing not a tittle from the sense, but in a minute circumstance from the construction of the Hebrew, renders "calves of our lips," as if "lips" were the latter of two noun substantives, which ought to be expressed in the genitive case in our language, and ought in the Hebrew to induce the construct form upon the preceding substantive; this slight inaccuracy has occasioned this remark of Archbishop Newcombe, to justify an alteration of the text, which he adopts: — "The phrase as it stands is NOT HEBREW; because פֶּרִים, 'the calves,' should be *in statu constructo*. Jos. Mede, p. 282, and Le Clerc, on Hebrews xiii. 15, read, פְּרֵי מִשְׁפֹּתֵינוּ, *fruit from our lips*; ὁ. and Ar. read, *the fruit of our lips*; and Syriac, *the fruit of your lips*; as if they omitted מִן. See Heb. xiii. 15."

Had the learned primate forgotten all the instances, that are produced by the Jewish grammarians, of an enallage of the *status absolutus* and *status constructus*, and the opposite? And is not this an answer to the formidable objection of the NOT HEBREW of the phrase? Perhaps, indeed, when the instances of supposed enallage come to be examined, it will be found that many of them are to be solved by an ellipsis (which was Kimchi's opinion of them all), and that others are reducible to a case of simple apposition, in which the *status constructus* would be improper. Not to enumerate specific instances, this will be the case, where the two substantives are only different appellatives of the same thing, in different respects. Thus זְבַחִים שְׁלָמִים⁴ are two appellatives of the same thing: the one a generic, and the other a specific name, in perfect apposition. And this I take to be

⁴ Exod. xxiv. 5.

the very case here: פָּרִים and שְׁפָתֵינוּ are two appellatives of the same thing, in different respects: of prayers as articulated; and of prayers under the image of animals sacrificed, because offered to God. And these two appellatives of the same thing are properly put in perfect apposition. This I take to be the truth of the construction in this place.

But if an enallage of the two states of nouns, the absolute and the construct, is ever to be admitted (and perhaps it would be difficult to reduce every instance of it to ellipsis, or to apposition), I ask, in what instance it may with more reason be admitted, than in פָּרִים, the plural of פָּר, “a bullock?” which, if according to the rule of construction it were to drop the final ׁ, would not be distinguishable by the letters from the noun substantive singular פָּרִי, “fruit.” And, in fact, upon a diligent investigation, I cannot find פָּרִים, the plural of פָּר, in the construct state in the whole Bible, except in one instance; in which it is constructed with a pronoun suffixed, and the context renders it impossible to mistake the meaning of the word. This instance occurs in Jer. l. 27. The subject is the destruction of Babylon, Jehovah Himself leading up the armies to the attack; “for this was the work of Jehovah of hosts in the land of the Chaldeans. Come against her *from the utmost border*——*open her fattening stalls*——חֲרֹבוּ כָּל פָּרֶיהָ——slay all her bullocks——let them go down to the slaughter.”

No emendation, therefore, is necessary in this text of Hosea, to wipe off the imputation of “not Hebrew.” And if no emendation is necessary, Le Clerc’s proposed alteration hardly deserves further notice. I must just, however, remark that, although the prefix כִּי is often used as the preposition of the efficient or the procreant, no instance is to be found of the word פָּרִי in this construction. In justice to the memory of Joseph Mede, it must be remarked, that it is by some inadvertency that his authority is cited in support of Le Clerc’s reading. Joseph Mede says but little about this text; but what he says is to the contrary effect. In Book I., Discourse XLIX., upon the Nature of Offerings, &c., Mede says that, “the euctical or eucharistical offering must consist of three degrees, or parts; the offering of the heart, of the mouth, of the hand. The offering of the heart is a ‘sursum

corda,' the lifting up of our hearts to God, either to praise Him, or to pray unto Him. The offering of our mouth is to express the same with our tongues, and is called THE CALVES OF OUR LIPS." And he refers in the margin to this text of Hosea. But how is the mouth-offering called in this text of Hosea "the calves of our lips," if Le Clerc's alteration be admitted? It is true that Mede, in his margin, refers to Heb. xiii. 15, together with Hosea xiv. 2, as a parallel place; but without the least intimation that he thought "calves or bullocks of the lips" was not the Prophet's genuine expression. To Le Clerc, therefore, alone be ascribed, for to him alone belongs, the entire unrivalled glory of this unlearned, paltry criticism.

But by the reference to Hebrews xiii. 15, at the end of the learned primate's note, I perceive that he thought a greater authority than that of Joseph Mede was to be produced in support of the alteration he would adopt. And in that opinion he certainly was not alone. Without repeating what I have written at great length in the latter part of note (v) of the former chapter concerning the inference to be drawn from citations in the New Testament of passages of the Old, according to the versions, when the versions differ in words, though not in sense, from the Hebrew text; the whole of which would apply in this case, were it certain that the apostle cites the Prophet Hosea in that text of his Epistle to the Hebrews: but without repeating this, I say that it is not certain, from any thing in the apostle's own words, that he either cites, or so much as alludes to, Hosea. Without the mention of any writer of the Old Testament, he explains a phrase, which probably was current as a Scripture phrase in his time. And he gives the plain sense of it, without saying where it was found in the Bible, and without any discussion of it as the proper rendering of any Hebrew text. That he alludes to it as a phrase of the Old Testament, I believe. But that this text of Hosea was the particular passage in his mind, would never have been surmised, had not the LXX unfortunately given καρπὸν χειλέων ἡμῶν, instead of any Greek words rendering "calves or bullocks of lips;" while the near resemblance of the words פִּרְיִם and פִּרְי, which was the occasion of their mistake, favoured the hasty

conjecture of a mistake of the Hebrew scribe; which could not have been less than a double mistake; first, פרי, in the sense of fruit, must have been mistaken for פרי, the plural of פר, in *siatu constructo*; and then, by a second blunder, פרי, in the absolute state must have been written instead of פרי, so misunderstood. St. Jerome, without the least hesitation, taxes the LXX with the error of confounding the two words; so little did he conceive any allusion in St. Paul to this passage of Hosea, which might sanction their mis-translation. In truth, these interpreters were in the habit of confounding these two words. They have confounded them in the passage already cited from Jeremiah⁵, where the mistake might seem impossible. But, for “slay all her bullocks,” they give ἀναξηράνατε αὐτῆς πάντας τοὺς καρπούς. Some, indeed, have attempted to defend their version in this place, without impeaching the integrity of the Hebrew text. Observing that they often use the derivatives κάρπωμα, κάρπωσις, and ὅλοκάρπωμα, ὅλοκάρπωσις, for “burnt-offering,” and “whole burnt-offering,” these critics infer, that the primitive καρπός, in the phraseology of the LXX, might signify “a bullock,” an animal for burnt-offering. This defence, however, is an admission that the Hebrew text is correct as it stands; for the principle of the defence is this,—that καρπός may perchance be Greek for “a bullock!”

All this anxiety to sustain the version of the LXX in this place, the solicitude of some to defend the Hebrew text against the suspicion of corruption brought upon it by that version, and the readiness in others to give it up as incapable of defence, arises from a supposition, common to them all, that the version of the LXX has received the sanction of St. Paul. And the supposition that their version has received that sanction rests on an assumption that this text of Hosea is the passage which St. Paul cites, or to which he alludes, in Heb. xiii. 15. But that the apostle cites it not, is most evident upon the slightest inspection of his text; for he certainly cites no passage. But what reason have we to believe that he alludes to this text of Hosea, rather than to some other text of some other writer of the Old Testament? The

⁵ Chap. i. 27.

apostle, as I have already said, explains the phrase, "fruit of the lips," as a Scripture phrase, without saying in what part of the Old Testament he found it. And will it not be a phrase of the Old Testament, although it should not be found in this text of Hosea, according to the true reading and a true translation? Is not the phrase to be found,—not introduced by any of the versions,—but is it not to be found, in the very sense in which the apostle takes it, in the Hebrew text of the prophet Isaiah?

In the 19th verse of the lviith chapter of that prophet, Jehovah says, "I create the fruit of the lips;" where the context shows, that "the fruit of the lips" can be nothing else than "the sacrifice of praise," as it is explained by Grotius, by Lowth the father, and by Bishop Lowth. And this sense is so evident, so much more obvious than others to which the words have been wrested, that not only those able critics, but that dullest of all commentators, Samuel White, could perceive that this is probably the passage to which the apostle alludes. And this deserves a deeper consideration.

The entire passage of the prophet Isaiah stands thus:—

בורא ניב שפתים שלום לרחוק ולקרוב אמר יהוה ורפאתיו

The true construction of the sentence is pointed out in the Vulgate, as the Latin is pointed in the London Polyglott;—"Creavi fructum laborum pacem, pacem," &c. This interpreter took the substantives ניב and שלום as accusatives, in apposition, after בורא; the one rendering the cause, either material, or efficient, or final, of the thing, denoted by the other as formed. It must be confessed that this construction of the verb ברא with two accusatives is rare; but it is by no means unexampled. We find it, Psalm lxxxix. 48, על מה שוא בראת כל בני אדם, "Wherefore hast thou made all men (not, in vain, but) vanity?" Again, Isaiah xlv. 18, לא תהו בראת, "He created it (*i. e.* the earth, not *not in vain*, but) not emptiness, [for] he formed it to be inhabited." Again, Isaiah lxxv. 18, בורא את ירושלם גילה ועמה משוש, "I create Jerusalem a rejoicing, and her people a joy." And this I take to be the true grammatical construction of this 19th verse of the lviith chapter; and in this, if I mistake not, I have the concurrence of the learned Forerius.

If this be admitted, the word **שָׁלֵם**, "peace," may be taken as the material cause, and **נִיב שְׁפִתִּים**, "fruit of the lips," as the thing made. And the sense will be, "I make (or am making) peace the subject or matter of praise and thanksgiving." And this is the exposition of Forerius, and of Grotius. Forerius, indeed, applies the prophecy primarily to the peace and quiet which the Jews enjoyed under the Persian kings; but he acknowledges that, ultimately, it relates to the universal peace made by Jesus Christ, of which he considers the other as typical. But if this be the true grammatical exposition and rendering of the words, the "peace" must be the peace made by our Lord Jesus Christ, exclusively of any other; for it is a peace "to him that is far off, as well as to him that is near; to Gentile as well as Jew." Bishop Lowth brings the passage to the same sense, though by a different grammatical construction.

The sense is certainly good, and very pertinent to the subject of the discourse; but yet I doubt whether it be the exact sense. From the root **שָׁלַם**, "to be at peace," come, as the Masoretes will have it, two different noun substantives, **שָׁלוֹם** and **שָׁלָם**; the first signifying "peace," the second, "a peace-offering." The first is often written with the cholem point, without the sustaining ך; and, so written, it is not distinguishable, otherwise than by the points from the second; which the Masoretes have been pleased to point with a double segol. But they, who, with me, have abjured the worship of the Masoretic points, will say, that these two are, in truth, one and the same word, carrying two different senses, and written sometimes at full length, but much oftener defectively, without the ך.

Before I proceed, it will be much to my purpose to premise, that, among all the offerings of the Jews, "the peace-offering" was that which was particularly typical of the worship of the Christian Church. It was offered either as a thanksgiving for some particular mercy; or upon the completion of a vow; or as an act of general voluntary worship, not required by any law, or called for by any particular obligation; in which last case it was called the "free-will offering." Now, "the sin-offering," "the trespass-offering," and "the perpetual burnt-offering," were all expiatory of particular or

general guilt, and were all typical of the sacrifice upon the Cross. But in the peace-offering, the worshipper was taken as already at peace with God, and entitled to partake of the feast upon the sacrifice he offered. These offerings, therefore, were peculiarly typical of the worship in the Christian church.

Now, since שָׁלוֹם and שָׁלֵם are the same word differently written, why may not שָׁלוֹם, in this passage of Isaiah, render "a peace-offering?" It is true, the noun in this sense is for the most part in the plural: but it is used in this sense in the singular⁶. And if it be taken in this sense here, then נִיב שְׁפָתַיִם, "fruit of the lips," will be the material, and שָׁלוֹם, "the peace-offering," the thing made of that material. — "I create the fruit of the lips, peace-offering (*i. e.* I make it to be, or, I make of it, the peace-offering); peace-offering for him that is far off, and for him that is near, saith Jehovah." Thus the passage will be a prediction of the institution of that worship, of which the peace-offering was particularly a type, as the universal worship for all that are brought to Christ, whether of the Jews, or of the Gentiles.

The participle בִּרְאָה, in this view of the passage, is used here with particular propriety and emphasis. The institution of a new mode of worship is called a Creation, as a thing to which no authority, but that of God Himself, is competent.

If the learned reader will consider this text critically, and consider also critically the text of St. Paul in Hebrews xiii.; if he observes how St. Paul connects "fruit of the lips" (καρπὸν χειλέων, נִיב שְׁפָתַיִם) with "sacrifice of praise," (θυσίαν αἰνέσεως, שָׁלוֹם), he will perhaps be inclined to think favourably of the interpretation I offer of Isaiah's text: at any rate he will conclude, that the passage of Isaiah is that to which the prophet alludes.

It will hardly be made an objection, that this phrase of "the fruit of the lips," though it be found in the Hebrew of Isaiah, is not in the Greek of the LXX in that passage. The Greek of the LXX in that passage is, indeed, so unlike either the Hebrew text or any of the other versions (except its echo

⁶ See Amos v. 22.

the Arabic), that it may well be suspected of great corruption. And what is not found in it now, might be in the time of the apostle, when its text was in a better state. But suppose this was not the case. Was the apostle under any obligation not to cite the Old Testament but according to the Septuagint, even when the Septuagint was wrong? Did he not understand the Hebrew language, as well, or better, than any or all of these Seventy-two interpreters? Was he not at liberty to translate for himself, when he thought proper; as he and the other writers of the New Testament have done in many instances, when the LXX had grossly mistaken (as they often have) the sense of the Hebrew? But with those idolizers of the Septuagint, who would bind the inspired apostles (or even others who are not inspired) to its authority, and tamper with the Hebrew text without the least necessity, rather than confess the authors of that version to have been error, I hold no argument.

(D) — “from me.” I follow the reading of the Oriental Synagogue, כִּמְנִי, instead of כִּמְנִי, which makes a more regular construction, without altering the sense.

(E) “His suckers shall spread farther and farther,” יִלְכוּ, “shall go on.” I think the image is the increasing vegetation of the forest, by the branches of the parent tree reaching quite down to the ground, where, resting upon the moist soil, each strikes a new root, or more than one, and each root sends up a new tree.

(F) “They shall return.” For יָשׁוּ, the latter prophets of Soncinum (1486), thirty-one MSS. of Dr. Kennicott’s, and three more originally, give יָשׁוּבִי. And the latter prophets of Soncinum, the latter prophets of Pesaro (1516), and seven MSS. of Dr. Kennicott’s, give the next word יִשְׁבִּי.

(G) — “they shall abound in corn;” literally, “they shall vivify corn,” they shall grow abundant thriving crops⁷.

(H) — “and be famous as the wine of Lebanon;” literally, זָכְרוֹ, his commemoration, *i. e.* his praise like the wine of Lebanon.” Thus Houbigant: — “*memoria ejus ut vini, &c. sive sermone celebrabitur ut vina generosa celebrantur et laudantur; verbum pro verbo, commemoratio ejus ut*

⁷ See Pocock, vol. ii. p. 705.

vini." And to the same effect Coverdale, the Bishops' Bible, and Livelye. Great difficulty has been made about the singular number of the suffixed pronoun; which it has been thought, for that reason, could not relate to the subject of the plural verbs, which precede, and to the noun, understood, in apposition with the plural participle. This difficulty to me appears nothing. If *ישראל* be the antecedent of the *ו* suffixed to *זכר*, "Israel" is a collective; and, as such, may be joined with verbs in the singular or plural indifferently, and may be rehearsed either by singular or plural pronouns. In the 4th verse, "Israel" is rehearsed by plural pronouns. In the 5th, the same word, or a pronoun understood rehearsing it, is constructed with verbs in the singular, and rehearsed by a singular suffix. In this 7th verse, the pronoun understood, rehearsing "Israel" as the subject of the verbs *ישובו* and *יפרחו*, and in apposition with the participle *ישובי*, must be plural: whereas the pronoun suffixed to *זכר*, rehearsing Israel, according to the construction and sense which I adopt, is singular. But in this there is no difficulty at all. For nothing is more frequent, than for collective nouns, in form singular, to be rehearsed by plural and singular pronouns indifferently, and constructed with singular and plural verbs, not only in the same sentence, but in the same clause^s.

(I) — "Ephraim!" &c. The very learned Drusius thinks there is something wanting after Ephraim. He therefore supplies "*dicet*," understanding what follows as the speech of Ephraim. The conjecture seems to have been suggested to his mind by the state of the accents; which are not what they ought to be according to the Masoretic rules, if nothing be wanting after the word Ephraim. The Syriac version and the Chaldee paraphrase certainly insert "*shall say*." Nevertheless, I am persuaded the insertion is improper. For the state of the accents, let the Masoretes look to that. The whole verse is an *ἐπιτίμιον*, in the person of Jehovah, over fallen idols, and a gratulation of the return even of Ephraim (whose case seemed the most desperate) to his God; according to the explanation which I have given in note (12).

^s See App. No. II.

(K) — “and I will make him flourish,” ואשורנו. I take the word as the first person future singular in Kal of the verb אשר, “to prosper,” or “to make prosperous,” as it is taken in all the ancient versions. Houbigant observes, that this verb in Arabic is specifically applied to “the prosperous growth of trees.” The Vulgate seems to have taken the verb in this sense here: — “et dirigam eum ego ut abietem virentem.” — “dirigam.” “I will lead him up straight and tall.”

— “from me thy fruit is supplied.” “This,” says Diodati, “may be understood of the good works of the faithful, produced by the sole power of grace, and of the Spirit of God within them.”

(L) — “wise — intelligent — shall comprehend.” The three words חכם, בין, and ידע, are so nearly allied in signification, that they are often used promiscuously one for the other, especially the two first. Each, however, has its own strict sense different from the strict sense of either of the other. And it is often of importance to attend to the difference, as it is in the present instance; for the first and second clauses of this verse are by no means tautologies. “Who is wise?” and “who is intelligent?” are different interrogations. And the apodosis to this, and that, is different.

These three roots, חכם, בין, and ידע, differ as δύναμις, ποιεῖν, and ἐντελέχεια. The root חכם speaks of wisdom, merely as a power in the mind; to be endowed with the power, or powers, of wisdom. בין speaks of that power in action, actually exercised in observing and noticing the differences of things, and passing a judgment of distinction between them. This wisdom energizing, we call, in our language, “understanding,” or “intelligence;” in the popular, not in the metaphysical sense of the word “intelligence.” Lastly, ידע, although it speaks of knowledge of any sort, and by whatever means acquired; and has many senses, which belong not to the English word “to know,” for it renders the Latin *noscere* and all its compounds; yet strictly it is “to know that knowledge,” which is acquired by בין; and thus it properly speaks of the ἐντελέχεια of wisdom energizing.

“I want a man endowed with the powers of wisdom,” says the Prophet: “for he will employ those powers of his mind upon these predictions and revelations of mine. I want a man

that will so employ the powers of his mind; for he, and he only, will attain a knowledge of them."

(M) — "straight and even." I use both these words to express the full force of ישר. For ישר, applied to a road, expresses both that it is drawn in a "straight" direction, without turnings or windings; and that it is "smooth and level," without inequalities.

(N) — "the justified." For וצדיקים, the latter prophets of Soncinum (1486), the varieties of the Venice Bible (1518), forty-five MSS. of Kennicott's, and one more originally, give וצדיקים. Two MSS. of Kennicott's give וצדיקים. And three or four give צדיקים. It seems, therefore, a safe conclusion, that וצדיקים is the true reading, which is the plural of צדיק with ו prefixed.

צדיק is properly a forensic word, and signifies "a person found not guilty, acquitted, and justified upon a trial." Hence, in a theological sense, it is "a person found innocent in the sight of God." In the book of Psalms, and occasionally elsewhere in Scripture, it is a title of Christ, in his human nature, and should be rendered "the Just One," "He who stands justified by the perfectness of his own obedience;" the only one of the human race who ever was just, or justified, by his own justice. The plural וצדיקים, except where the matter of the discourse is relative to mere secular transactions, signifies "the justified," those that are justified by faith in the Redeemer coming, or to come, and clothed with his righteousness.

With respect to this plural word, it has been remarked by some of the ablest critics among the Jews, that, in all places where it occurs in the Pentateuch, except one, it is written without the plural ו, וצדיקים. Now the places in the Pentateuch in which it occurs are six; namely, Gen. xviii. 24. 26. 28; Exod. xxiii. 8; Deut. iv. 8; xvi. 19. The one place in which it appears in its perfect form, וצדיקים, in all the printed Bibles, and in all the MSS. but three, is Exod. xxiii. 8. In the other five passages also, the Samaritan text, and some of the best printed texts, and a great number of the very best MSS., give it full.

The text of Exodus ⁹, where it is, by admission, in its per-

⁹ Chap. xxiii. 8.

fect form, צדיקים, is very decisive for the proper meaning of the word. "And thou shalt take no gift: for the gift blindeth the clear-sighted, and overturneth (not perverteth) דברי צדיקים, the cause of those who ought to be acquitted," causam justificandorum. Thus Kimchi expounds the passage.

With respect to the singular צדיק, Hutchinson, though he considers it as a title of Christ, renders it "the justifier¹." But he is mistaken. The Hebrew word for "justifier" should be מצדיק, from the hiphil of the verb. But this word, מצדיק, is never used as a title of Christ. It occurs, indeed, but once in the whole Bible; namely, in Daniel xii. 3, where it is the nominative plural, in the construct state, and describes the preachers of the Word of God, under the character of the justifiers of many.

Mr. Hutchinson cites Jer. xxiii. 5, as confirming his interpretation of צדיק. But this text affords no example of the use of the word in his sense, "the justifier." The literal rendering of the 5th and 6th verses of the xxiii^d of Jeremiah is to this effect:—

5. "Behold, the days [are] coming, saith Jehovah, when I will raise up to David a branch², the Just One³; and King shall be King⁴, and prosper, and shall execute judgment and justice in the earth."

6. "In his days Judah shall be safe, and Israel shall dwell safely. And this is his name whereby he shall be called, JEHOVAH-OUR-RIGHTEOUSNESS."

— "King shall be King," *i. e.* He who is King of right shall be King in fact. מלך, "King," according to the Jewish doctors themselves, is one of the titles of Messiah.

— "judgment and justice." משפט וצדקה. When these two words are connected, as they are here, they express the whole office of a judge. "Judgment," the condemnation of the guilty; "justice," the absolution of the innocent. This is a very just remark of Mercerus, with respect to the two words, as jointly applied to a judge, magistrate, or sovereign, in the exercise of his public character. When applied jointly

¹ See his Works, vol. viii. p. 97.

³ צדיק.

² צמח.

⁴ ומלך מלך.

to describe the principles of judgment, צדקה is properly "equity;" משפט, "law" of positive institution. Again, as qualities in the moral or religious character of the individual, צדקה is "justice," with regard to the universal natural distinctions of right and wrong; משפט is "righteousness," i. e. rectitude of conduct with respect to the injunctions of instituted law.

The two forensic distinctions of these words are remarkably exemplified in the beginning of the lxiind Psalm.

1. "Commit משפטיך, thy judgments, O God, unto the King, וצדקותיך, and thy justifications to the King's Son."

"King," and "King's Son," are the same person; described first, simply as King; then, as King by hereditary right. The Psalmist prays, that God would commit to this King the exercise of his whole judicial authority, both in "judging," i. e. "condemning" the wicked, and "absolving" the godly.

2. "He will judge thy people בצדק, according to equity, and thy poor במשפט, according to law."

The first verse is an instance of מלך, used as a title of Messiah. It is very strange, that Christian expositors, perceiving that "King," and "King's Son," in the first verse, is one and the same person, should not perceive that this royal person is the King Messiah, not King Solomon. The Targum might have taught them better. "O God," says the Chaldee expositor, "commit the promulgation of thy judgments to the King Messiah, and thy justifications to the son of David the King."

(O) — "proceed." This is the force of ילכו, as is explained at large in note (o). The English word "shall walk," is very inadequate; as it expresses not "the going straight forward, without obstacle or turning, to a destined end."

(P) — "revolters," פשעים. This word expresses a degree and enormity of disobedience far beyond any thing contained in the notion of "transgressors, prevaricators," or any other denomination of guilt, by which the word is rendered in our English Bible. It denotes "rebels," in the highest sense of the word; such as rise in opposition to the authority of a Sovereign by right, because he is by right a Sovereign; and, in a religious sense, such as wilfully, with premeditation, disobey God from hatred of his authority. חטא is "a fault com-

mitted through inadvertence." עון is "iniquity resulting from a perverse wayward disposition." מרה, or מרד, generally rendered "rebellion," is rather "provocation," "wilful disobedience," in particular instances, either of doing something forbidden, or neglecting something commanded; and this often repeated; but, proceeding rather from a reluctance of obedience, with respect to some particular command, than a general settled aversion to what is good. But פשע is beyond all these. It is "bold, avowed rebellion," or "revolt," disowning the authority of the Sovereign, and having for its end the overthrow of his sovereignty. But it will be said, Who ever was so mad, as to avow or entertain a design or hope of overthrowing the sovereignty of God? I say, numbers in all ages of the world. Atheists, deists, idolaters, and secular powers, that persecute revealed religion. Many of these, indeed, retain the name of a God, or Gods, as signifying, in their conceptions, an *Animus Mundi*, or physical powers in different parts of the material world; but they all disown and oppose the God of the Old Testament, and the New; the God of Jews, and of Christians. And they endeavour what they can to overthrow his authority, by uniting their efforts (in vain, but much in earnest) for the extirpation of the Christian religion. If those, who, in the present day, are the most forward, and most powerful, in this work of impiety, affect a partiality for the Jews; it is because they hope to draw them in, to take part in the demolition of Christianity; and, when that is effected, they expect to find in Judaism an easy conquest. Whether any part, or what part, of the Jews may be drawn into this snare of Hell, we presume not to predict. We hope that the great majority of that race will have too much discretion to be duped. This, at least, we know, that ultimately the whole race of Israel, of the natural Israel, "will return and seek the Jehovah their God, and the David their King. They shall return, and, sitting under his shadow, they will flourish." The head of the faction leagued against us and them, against our God and theirs, is the Devil. If I am not much mistaken, he is more than once named in Scripture פשע; the participle Benoni Kal being used as an appellative in the singular number, to denote, "the Rebel;" "the Apostate." And the same participle in the plural, which is

the word here, denotes the followers of that chief,—“Rebels,” “Revolters.”

(Q) This ninth verse, the close of Hosea’s written prophecies, much resembles those grave moral *γνῶμαι*, with which the Greek tragedies are usually closed by the chorus. But for the weightiness of the matter, and the simplicity, brevity, and solemnity of easy unaffected diction, it is not to be equalled by any thing the Attic Muse, in her soberest mood, produced.

Having given, in my Preface, an enumeration of alterations in the text of this Prophet, which, though adopted by Archbishop Newcome, I have thought proper to reject, I here subjoin a list of emendations I have myself made; not by mere conjecture, in any single instance, but upon the authority of the most celebrated editions, manuscripts, and ancient versions.

	PRINTED TEXT.	EMENDATION.	AUTHORITIES.
CH. II. 6.	דרכך	דרכיה	Syr. See (D).
CH. VI. 3.	מצאו	מוצאו	Old Printed texts, and MSS. See note (A).
CH. VIII. 5.	נקין	נקיון	Complutens. other Editt. and MSS. See note (E).
10.	שרים	ושרים	Editt. MSS. and Versions. See (L).
12.	רבו	רבי	Keri, and MSS. See (N).
CH. IX. 2.	בה	בם	Best Editt. and MSS. See (D).
8.	אלהי—אלהיו	אלהיו—אלהי	Editt. and MSS. See (L) and (M).
12.	בשורי	בסורי	Editt. MSS. Versions, Houbigant, Newcome. See (S).

	PRINTED TEXT.	EMENDATION.	AUTHORITIES.
CH. X. 6. 10. 15.	אותו עינותם בשחר	אתו עינותם כשחר	Editt. and MSS. See (κ). Keri, and MSS. See (ρ). Editt. and MSS. See (τ).
CH. XI. 2.	מפניהם in one word	מפני הם in two	LXX. Syriac, Houbigant, Newcomb. See (c).
CH. XII. 5.	ויכל	ויוכל	Editt. MSS. See (c).
CH. XIII. 2. 5. 14.	בתבונם תלאובת דבריד	כתבונם תלאובת דברד	Best Editt. and MSS. See (A). Editt. MSS. See (f). Editt. MSS. and Versions. See (v).
CH. XIV. 5. 7. 9.	ממנו ישבו ישבי וצדקים	ממני ישובו יושבי וצדיקים	The Oriental Synagogue. Editt. and MSS. See (f). Editt. and MSS. See (n).

These nineteen are the only emendations of the printed text of Vander Hooght (according to the edition in 8vo, at Amsterdam, 1705, which has for many years been the standard), which I have adopted. They are all, except the 1st and 12th, supported by a great consent of MSS. and old editions of great authority, and sometimes by the ancient versions besides. The 1st, indeed, rests chiefly upon the Syriac version, and the pressing exigence of the place; but not without countenance from the LXX in the most material part. The 12th is merely a division, of what appears in the printed text as one word, into two, as it was read by the LXX and Syriac, without the change or transposition of a single letter.

The learned reader will observe, that I seldom take notice of any such various readings (and such make the far greater part of those which the manuscripts present) as give only a varied orthography of the word, without altering, or in any way affecting, either the sense, or the grammatical construction. Such varieties might deserve the attention of an editor, but to a translator they are of little consequence.

I subjoin a list of the passages in which I have altered the stops.

ALTERATIONS OF STOPS.

IV.	10.	—	See note (H).
VI.	9, 10.	—	See note (L).
VII.	14.	—	See note (M).
	15.	—	See note (M).
VIII.	2.	—	See note (B).
	11, 12.	—	See note (M).
IX.	1.	—	See note (B).
	4.	—	See note (E).
	14, 15.	—	See note (W).
X.	7.	—	See note (N).
XI.	4.	—	See note (G).
XIII.	2.	—	See note (C).
	5, 6.	—	See note (G).
	10, 11.	—	See note (Q).
	14, 15.	—	See note (X).

APPENDIX.

No. I.

CORRECTIONS OF THE TRANSLATION,

WITH

ADDITIONAL EXPLANATORY NOTES.

CHAP. II. 10.

— “vileness.”— Perhaps — “shame”— might be a better word. See the reason, note (g). “Shame” is, indeed, the word in the Bishops’ Bible. The impoverishment and devastation of a rich country, by invasion and the depredations of the conqueror, seem to be represented under the image of a total denudation of the female person. Compare Ezek. xvi. 36, 37.

CHAP. IV. 12.

Perhaps this whole verse might be better rendered thus : “My people consult their wood, and their staff is their monitor. For a spirit of lasciviousness hath driven them astray, and they play the wanton, [withdrawing] from under their God.” To be “under God,” is to be both under his government, and under his care. And “to withdraw from under him,” is at the same time to revolt from obedience, and to renounce his protection. See note (i), and Appendix, No. II.

CHAP. V. 10.

— “bounds.” Rather, “land-marks.”

CHAP. VI. 8.

— “lying in wait for a man.” Perhaps — “lying in wait for the passenger” might be a rendering which, though less literal, might more clearly convey the meaning to the English reader. For the image is that of a banditti, not lying in wait for a particular man; but generally lying in wait, to take their chance of making booty of any traveller, whose ill hap might throw him in their way.

VERSE 9.

— “committed lewdness.” Rather, — “wrought lewdness,” which was the expression in some of the old versions. For the priests are taxed, not barely with spiritual lewdness, as committed by themselves, but as the promoters and abettors of it among the people.

CHAP. VIII. 4.

When I say, in the explanatory note (2), that “the only kings of the Israelites, of God’s appointment, were those of the line of David in Judah, and of Jeroboam and Jehu in the ten tribes;” I forget not, that Baasha, indeed, is spoken of, in the First Book of Kings, as an instrument in the hand of God, to execute his judgments upon the house of Jeroboam; and Zimri likewise upon the house of Baasha; and Omri upon that of Zimri. But no one of these seems to have received an express commission for what he did, or an appointment to the kingdom, from any prophet; such as Jeroboam received from the prophet Ahijah, and Jehu from Elisha.

CHAP. XI. 6.

See No. II.

APPENDIX, No. II.

ADDITIONAL CRITICAL NOTES.

CHAP. II. 13.

—“her necklace,” or, perhaps, “her ear-rings.” The word חלית may be from the root חלל, “to perforate,” of the form of גפרית from גפר, ראשית from ראש, and ברית from ברר; and it may signify “an ornament of gold or silver, in open work,” like what is now called filigramme, which seems to have been in use in the highest antiquity; for such, I think, were the ear-rings of Juno.

’Εν δ’ ἄρα ἔρματα ἤκεν ἐϋτρήτοισι λοβοῖσι
Τρίγληνα, μωρόεντα.

Il. Ξ. 182.

In the pierced auricle, on either side,
She fix’d the trembling pendant, triple drop,
Of tender filigramme.

Filigramme—μωρόεντα from μείρομαι, like חלית from חלל.

CHAP. III. 2.

ADD TO NOTE (B).

St. Jerome, and St. Cyril of Alexandria, conceiving, perhaps, that the prophet, if he had once divorced his wife, could not legally take her home again, imagine that the adulterous woman of this chapter is a new connexion, formed after the dismissal of Gomer. And in this opinion they are followed by Estius, Menochius, and Tirinus. Some other expositors of inferior note, taken up with this notion,

interpret this second connexion, of the Christian Church, considered as a second wife, married after the divorcement of the Jewish. To this it may be objected; 1st, That all that passed between the prophet and his wife (or wives, if in fact he took more than one), must be expounded by the analogy of God's dealings with the Church, considered as the wife, in every period; both when it was composed of the natural Israel only, and since the grafting in of the Gentiles. 2dly, It must, indeed, be admitted, that a woman separated by bill of divorce, according to the law, Deut. xxiv. 1—4, after marriage had thereupon with a new husband, if that second marriage came to be dissolved, either by the death of the new husband, or by a formal divorce from him, could not be taken again to wife by the first husband. But nothing hindered her re-marriage to her former husband, if new espousals with another had not taken place. And, further, if no divorce had taken place by bill, the right of the husband over her person, notwithstanding any separation (as we would now speak of bed and board) continued in full force. Now the state of the Jewish nation in the aggregate, even in their outcast forlorn condition, is never represented in the prophets, as a divorce by bill. The question, in Isaiah li. 1, "Where is this bill of your mother's divorcement?" amounts to a negation of the existence of any such instrument. In Jeremiah iii. 8. Jehovah says, indeed, of "backsliding Israel," that is, of Samaria, that "he had put her away, and given her a bill of divorce." But nothing of the kind is said of Judah, clearly distinguished in this prophecy from Samaria, and mentioned as her "sister;" that is, her sister, not only in consanguinity, but in the mystical wedlock. And, notwithstanding the bill of divorce, "backsliding Israel," no new espousals having taken place after the divorce, is affectionately invited to return to her former husband, who revokes her divorcement⁵. Further, it is to be observed, that the Christian Church is never mentioned in prophecy as a second wife. But the converts of the Gentiles are represented under the image of a brood of children acquired to the original wife, pardoned, after a long

⁵ See Jer. iii. 6—14.

separation, by the injured husband, taken home again, and into favour. From all this it appears that, to represent the case between Jehovah and his Church, the adulteress, whom the prophet is in this chapter commanded to love, must be Gomer herself, the offending wife of the first chapter; not any other woman. And in this opinion I am confirmed by the authority of Drusius, Lowth the father, and Wells, among ourselves; of Tarnovius, among the Protestant divines of the Continent; and of Ribera and Rivetus, of the Church of Rome. I must observe farther, that Hosea's marriage was an extraordinary transaction, under the special direction of an absolute Sovereign, who had full authority to dispense with the forms of any written law; and many things in the treatment of the incontinent wife seem to have been more conformable to the practices and custom of mankind in general, in the earliest ages, than to the particular provisions of the law of Moses.

END

CHAP. III. 3.

—“neither will I with thee.” The negative **לֹא** is carried over to this from the preceding clause, by the force of the copula. Nothing more common. So that the sense is the same, as if it had been written **וְגַם אֲנִי לֹא אֶלֶךְ**.

CHAP IV. 11.

When I said that the seven texts, produced in page 45, “are the only instances in the Bible, in which a noun, or what stands as a noun, following the verb **עָזַב**, is connected with the verb by **ל** ;” I had overlooked an eighth, in 1 Chron. xvi. 37, in which, taking the passage as it is rendered in our Public Translation, the immediate object of the verb may seem to be connected with it by **ל**. “So he left there [וַיַּעֲזֹב שָׁם] before the ark of the covenant of the Lord, Asaph and his brethren [לְאַסָּף וְלֵאחָיו].” But, upon a critical consideration of the passage, it will appear, that the immediate object of the verb is not “Asaph and his brethren,” but the proper names, in verses 38, 39, 40, 41, 42. And the sense is, that he left those persons *to* Asaph and his brethren; that is, under their direction and superintendence.

And the whole should be thus rendered:—"So he left there, before the ark of the covenant of Jehovah, under command of Asaph and of his brethren (to minister before the ark continually, as every day's work required) (38) Obed-edom and their brethren three-score and eight: Obed-edom also the son of Jeduthun," &c. Observe, that the ו prefixed to עֶבֶד אֲדָם at the beginning of verse 38, should not be rendered "and," for it is the particle of specification. "He left under command of Asaph and his brethren," &c. viz. "Obed-edom," &c. Of this use of ו, see p. 221.

VERSE 12.

ADD TO NOTE (1).

I find I am quite alone in taking this clause, "let their staff, therefore, give them answers;" as I still think, however, it may be taken as a severe menace of dereliction. I have offered, therefore, in No. I, another translation of this whole verse, in which this clause is given as a repetition only, in other words, of the assertion contained in the former; or, at most, as alleging against the Israelites a specific instance of the crime of idolatry, charged generally in the former clause. In this mention of the staff, as giving oracular advice, some have imagined an allusion to a very ancient superstition, mentioned by the grammarian Festus, which consisted in the adoration of a peeled stick, as the symbol of some Deity. And I cannot but think there is some ground for the conjecture. The Hebrew word שֵׁט, though given as a root by Buxtorf and most lexicographers, is, by some grammarians, deemed a verbal from the root שָׁט, "to polish, or make smooth." If this be the true derivation of the word, (and it is certainly very plausible,) its proper sense must be that of "a peeled stick, or wand," trimmed by the knife of all the lateral twigs and buds, and divested of the outer bark or rind; and so made perfectly smooth and bare.

—τὸ μὲν οὐποτε φύλλα καὶ ὄζους
 Φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
 Οὐδ' ἀναθλήσει περὶ γὰρ ῥά ἐ χαλκὸς ἔλεψε
 Φύλλα τε καὶ φλοιόν.

Certainly the word is used but, once for “a growing twig,” viz. Jer. i. 11. And it is remarkable, that, in the old Latin language, the name of the deified wand was, according to Festus, a word of similar etymon and import. —“*DELU-BRUM dicebant fustem DELIBRATUM, i. e. decorticatum, quem venerabantur pro Deo.*”

VERSE 18.

—“her great men.” מַגְנֵיהּ, ‘her,’ *i. e.* Ephraim’s. Of this anomaly of gender, see the Preface.

CHAP. V. 2.

I read שְׂטִים, not שְׂטִים.

VERSE 4.

Of the six passages, in which the LXX are said (p. 251) to have rendered the word מַעֲלִילִים by *ἔργα*, I find, upon a re-examination of them all, that two are doubtful; namely, Jer. xxi. 12, and 14. For the different editions of the LXX vary very much. Trommius seems to have had no better authority for giving *ἔργα* as the rendering in these two texts than the Scholia of the Frankfort Septuagint. In the Vatican and the Alexandrine MSS., we have nothing at all in the Greek to render the word מַעֲלִילִים, the clauses in which it occurs in these two verses being entirely omitted. Grabe supplies the defect, under an asterisk, as from the Hexaplar text; and he gives the word *ἐπιτηδεύματα*. Under this uncertainty, these two texts of the LXX should be taken as neutral with respect to any interpretation of the word. But this in no degree affects the result of the disquisition.

VERSE 13.

—“the king who takes up all quarrels.”

ADD TO NOTE (K).

Theodoret understands this king, of the king of Egypt. But I rather think the Assyrian, named in the preceding

clause, is introduced again here, not by name, but by character. For in the next clause, it is evidently said of one and the same person, that “he will not be able to repair the damage” made in Ephraim by the moth; or, “to make a cure of the corrupted sore” created in Judah by the worm in the flesh.

VERSE 15.

— “they will rise early to seek me.” The verb **יִשְׁחַרְוּנִי** is plural. Many MSS. give **יִשְׁחַרְוּנִי**. It is not unusual, however, for the *crementum* ן, of the third person plural of verbs, to be dropped before the paragogic ן, followed by a pronominal suffix; the absence of the ן being marked, as in this place, by the point kibbutz under the last radical; **אִזְּ יִקְרְאוּנִי וְלֹא אֶעֱנֶה יִשְׁחַרְוּנִי וְלֹא יִמְצְאוּנִי**. In which place, however, the three verbs are all written full in many MSS. Sometimes the ן is omitted before the suffix not preceded by the paragogic ן. Indeed, this omission is universally incident to the personal increment ן, whenever that increment should regularly take place. The second persons plural preterite, both masculine and feminine, change their proper termination ם and ך into ן before the suffixes. But this ן is often omitted. The second and third persons plural feminine in the future change their termination נה into ן before the suffixes. And this ן again is frequently omitted. And the omission of the ן, in all these cases, is invariably marked by the point kibbutz under the third radical of the verb.

I take this omission to be a change in the letters of the verbs by the suffixes, originally belonging to the language, independent of the points; and as such it is considered by the great antagonist of the Masoretic punctuation, the learned Masclef.

CHAP. VI. 10.

— “a horrible thing.” **שְׁעִירִיָּה**. The form of the noun is certainly very singular. Two MSS. give **שְׁעִירֹרָה**, in which form, as Archbishop Newcome observes, the word occurs

⁶ Prov. i. 28.

twice in Jeremiah⁷. But this seems not a sufficient reason for altering the text. The Keri, and many MSS., as the same learned prelate has remarked, give שְׁעִירֵיהֶּ; which confirms the form in the printed text in the most extraordinary part of it; the termination יֶה. As for the insertion of the ם between the two Reshes, this is not uncommon in nouns formed by the re-duplication of the third radical.

CHAP. VII. 10.

— “seek him.” בִּקְשֵׁהוּ. Vide supra, V. 15.

CHAP. VIII. 7.

— “shall swallow it up.” יִבְלַעֲהוּ. Vide supra, V. 15.

CHAP. X. 14.

— “and all thy fortresses shall be demolished.” Observe that, in the original, the singular וְכָל, not the plural מְבַצְרֶיךָ, is the nominative case to the verb יִשָּׁד. There is, therefore, no anomaly of the number.

CHAP. XI. 6.

— “weary itself.” Or, “be weary;” or, “fall furiously upon;” or, “play havoc in.”

The verb חָלָה may be either, *1st*, the third person singular preterite, in the masculine form of the root חָלָה; or, *2dly*, the third person singular preterite, in the feminine form of the verb חָלָה; or, *3dly*, the third person singular preterite feminine of the verb חָלָה. As the first it will render “weary itself;” or “be wearied,” if an anomaly of the gender, of which the instances are frequent, be admitted; the noun חָרֵב, which is the nominative case, being feminine.

2. חָלָה, being taken in the second manner, will give the same sense, if an intercommunity of sense be allowed between חָלָה and חָלָה in the secondary sense of the former, of “being exhausted with continued toil.”

⁷ Chap. v. 30, and xxiii. 14.

3. חלה, taken in the third manner, will render “fall furiously upon,” or “play havoc in;” which two last renderings come to the same thing.

As for the sense of “resting upon,” or “abiding on,” given in our Public Translation, and by the majority of interpreters, it is altogether inadmissible. For neither of the roots חוּל nor חָל signifies “to remain, abide, or continue in.” The words, which, in the sense of “continuance,” or “abiding,” are placed in the Lexicons under the root חוּל, are some to be referred to the root יָחַל; others are misinterpreted, and belong to the root חָל in another sense: none of them to the root חוּל. But to the root יָחַל, the word חלה of the text cannot be reduced. The expression in the Bishops’ Bible, and the English Geneva, instead of “abide on,” was “fall on;” which was much better.

Of the two renderings, 1st, “weary itself,” or “be weary;” 2nd, “fall furiously upon,” or “play havoc in;” either is admissible, and well suited to the context. But, in my own judgment, I abide by the former, as the better of the two.

VERSE 7.

—“they called them.” יִקְרְאוּהֶם. See V. 15, and VIII. 7.

CHAP. XIII. NOTE (D).

When I say (p. 320) that the abominable custom of infant sacrifice was more ancient in the kingdom of Samaria than of Judah, I speak strictly of the comparative antiquity of the custom, as among the Israelites themselves. The temple built by Solomon to Moloch, was for the gratification of his Ammonite concubines. And they,—those foreign women,—“burnt incense, and sacrificed in it.” But it appears not, that the king himself, or any of the race of Israel in his time, nor till long after, were partakers in those impious rites. The erection, therefore, of this temple, showed a propensity to this species of idolatry, but was not the beginning of a permanent custom. On the contrary, the worship of the Tyrian Baal, introduced by Ahab, was the beginning of a practice which, though checked for a short time by Jehu, was daily gaining ground, in both kingdoms; rose to its height in that

of Samaria, about the time of Menahem ; and afterwards, in the reign of Ahaz, in the kingdom of Judah.

CHAP. XIII. 14.

I have said in note (T), p. 330, that the Hebrew names of "Hell" and "the Grave," *Sheol* and *Keber*, never are confounded by the sacred writers. But although *Keber* is never used for *Sheol*, to signify "Hell," there are five texts in which the contrary may seem to have taken place ; namely, the use of *Sheol* for *Keber*, to signify "the repository of the body," rather than "the mansion of the departed spirit." These five texts are, Gen. xlii. 38 ; xliv. 29. 31. 1 Kings ii. 6. 9. But, upon consideration, it will appear that, in every one of these, the thing to be expressed is neither "Hell" nor "the Grave," particularly, and as distinct the one from the other, but "the state of Death ;" and this state is expressed under the image of a place of residence of the dead collectively. And for this place, taken in the gross, not as divided into the two separate lodgments of the spirit and the carcase, the word שְׁאוֹל is used. It is, therefore, very ill rendered by the word "grave," even in these texts ; and "hell" would be a better rendering : because the only general place of residence of the dead collectively is that of the departed spirit. "The grave" is no general place, since every dead body has its own appropriate grave. Perhaps in these instances the word *Sheol* would be best expressed, in English, by a periphrasis, "region of the dead," or "dwelling of the dead," or "the nether regions."

There is yet a sixth text, Psalm cxli. 7, in which we read, in the English Bible, of "bones scattered at the grave's mouth ;" but, in the Hebrew, "at the mouth of *Sheol*." This passage is often alleged as an evident instance of the use of שְׁאוֹל for "the grave." But the fact is, that here we have no mention of the grave at all. For the Psalmist is clearly speaking of the bones of persons massacred, whose bodies never were in any grave, but had been left to rot, unburied, upon the surface of the earth. And the mouth of *Sheol* is this surface, considered as the entrance of *Sheol* ; which, in the imagery of the sacred writers, as well as of the

oldest Greek poets, is always considered as in the central parts of the earth's hollow sphere.

— Τάρταρον ἡερόεντα,
 Τῆλε μάλ', ἦχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,
 "Ενθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδὸς,
 Τόσσον ἔνερθ' αἶδεω, ὅσον οὐρανός ἐστ' ἀπὸ γαίης.
Iliad. Θ. 15, &c.

It is very curious to remark, by the way, that the Tartarus of Homer, or his dungeon of the damned,

— ἔν' Ἰαπετός τε Κρόνος τε
 "Ημενοι, οὗτ' ἀνγῆς ὑπερίονος ἡελίοιο
 Τέρεποντ', οὗτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς.
Iliad. Θ. 479, &c.

the "crassa caligo inferûm" of the old Latin poet, is a pit below Hades: to which in position it bears the same relation as Earth, the low mansion of man, to Heaven, the bright and blissful seat of the immortal gods. Whence it is evident that Homer's Hades was the dwelling of spirits not in punishment. The shell, or crust, of the terraqueous globe, on which we live, is the outer wall of this nether region, consisting, according to this imagery, of two parts;—Hades, the uppermost; and Tartarus, below, in the very centre. The whole, without distinction of its parts, is denoted by *Sheol*, in the Hebrew language. And the surface of the earth is the outside, or entrance, of this *Sheol* in the Psalmist. The soul, expelled from its case of clay by the weapon of the murderer, flees to *Sheol*, and leaves its exuviæ at the entrance. Observe, that in the compound word מֶֿפֶּה, the noun מֶֿ does not always retain its proper and literal signification of "a mouth." It is used, with great latitude, to signify "the edge," properly "the outside edge, or beginning, of any thing." In this passage, neither the LXX nor the Vulgate express any allusion to a mouth. — παρὰ τὸν "Αἰδην, LXX. — "secus infernum," Vulgate.

I have the satisfaction to find, that, with respect to the distinct proper senses of the words *Sheol* and *Keber*, and in the interpretation of the mysterious text in St. Peter's First

Epistle, as far, at least, as the general principle is concerned, I have the concurrence of a very learned writer, the Rev. George Bennet, minister of the Gospel at Carlisle, in a book entitled, "*Olam Hanashemoth; or, a View of the Intermediate State;*" which was published about the very time these sheets were committed to the press. It is a work of various erudition, and deep research. And a reader must be very learned who finds not much in it to instruct him; very dull, if he is not delighted with the ingenuity that is displayed even in those parts in which he may see reason to doubt the solidity of the author's argument, and the truth of his interpretations; and very captious, if, in a variety of novel expositions, many of which he may think inadmissible, he finds any thing to give him offence. I take a particular pleasure in bearing this testimony to the merits of an author, whom I suspect to be of a different branch of the Christian family from my own, and who seems to have a different notion from mine of the prophecies relating, as I conceive, to the final restoration of the Jewish nation.

CHAP. XIV. 7.

ADD TO NOTE (H).

Diodati refers this masculine suffix to God. For having rendered "*la ricordanza d'esso sarà come il vino del Libano,*" he gives this note: "*Vuol dire, la sua conoscenza e dottrina sarà sempre dolcissima al suo popolo, a guisa di vino eccellente.*" He offers, indeed, another exposition, which refers the pronominal suffix to the people. "*Iddio terrà carissima la memoria del suo popolo.*" According to the former exposition, זכרו is the people's constant "remembrance" of God; according to the latter, it is God's gracious "remembrance" of his people. Both seem to me forced and unnatural.

APPENDIX, No. III.

CHAP. I. 7.

—“armour.” The original word מלחמה seems to be used here as in chap. ii. 18. See the note (L) upon that place.

CHAP. II. 6.

—“hedge up.” Upon the suggestion of a very learned critic (as he appears to be) in a periodical publication^s, I have restored the word “hedge” of our Public Translation, ill changed into “stop” in my first edition.

VERSE 16.

—“thou shalt call me husband,” &c. Upon mature consideration, I have thought it better to give the sense of the words ISHI, BAALI, and BAALIM, in this place in our own language, than to retain the Hebrew words themselves; which, in deference to the example of our Public Translation, I had done in my first edition. These words are mere appellatives, expressive of certain relations between those who are supposed to use them, and those to whom they are applied. The relations, it is true, are allegorical; but the words are used in their plain literal meaning, and as appellatives. Not as appellatives turned, by compounding, into proper names, like the words JEZRAEL, LO-RUHAMA, LO-AMMI, imposed upon certain allegorical personages; that is, upon persons, which, if real, are put, however, to represent other persons, the circumstances of similitude between the type and anti-type being pointed out, by *innuendo* as it were, in the signifi-

^s See Monthly Review, March, 1804.

cation of the proper name resolved into its component parts. But these are used only as appellations of certain well-known relations in society, by which other relations, real or imaginary, are adumbrated: a real relation between God and his people; an imaginary relation between the people and their idols. And without the common meaning of the words as appellatives, not as proper names, the passage is unintelligible. In a translation, which adequately renders that common meaning, the sense of the passage will be clear; and not made more clear by the introduction of the original words, which can throw no light upon the sense to him to whom the original language is unknown. In any translation, therefore, all such words as these should be rendered in the corresponding appellatives of the translator's language. I must observe, however, that, in this instance, either all three should be translated, or all three retained. The middle way, taken by Castalio, who translates the first two, and retains the third, is the worst of all; for in this way it appears not how the disuse of the second puts the third entirely out of the mouth of the spouse.

VERSES 19, 20.

—“to myself, I say,” &c. It seems high time that the ancient particle of asseveration, “yea,” should be laid aside; as the use of it is one of the peculiarities of colloquial phraseology by which a certain sect is frequently ridiculed upon the stage. Archaisms, once become ludicrous, cease to raise the dignity of style, and should be banished from Holy Writ. And yet the particle “yes,” which I had used in my first edition, seems too familiar. I therefore express the asseveration more solemnly by “I say.”

CHAP. IV. 11.

—“to devote themselves to dalliance,” &c. The more literal rendering of the Hebrew words is certainly what I gave in my first edition, “to give attention to.” But the phrase, “to give attention to,” in our language, seems to imply a serious application of the mind to some weighty business, or grave pursuit. And it is not without some

impropriety applied to a perpetual engagement in those riotous scenes, which destroy all attention. The translation which I now give expresses the full sense of the Hebrew words, but without distinctly conveying that particular notion of the voluptuary, which the original contains, as a person making loose pleasures the whole business of his life, and having no employment for the powers of his mind, but in the gratification of his appetites. But as the mere literal rendering would hardly convey that notion to the English reader, who would only be struck with the seeming inconsistency of the expression, of “giving attention” to that, by which the very power of attention is taken away, I prefer the translation I now give. Declaring, however, that neither this, nor the former, nor any other version I have been able to form of the Hebrew words, satisfies myself, as answering in every particular to the original.

CHAP. V. 3.

“At this very moment”—Heb. “Surely now”—כִּי in this place is rather the particle of asseveration, *reverèd*, *profectò*, than the causal conjunction “for.”

VERSE 4.

In my note upon this passage, p. 247—252, I have said (p. 249), that from the Poel form of the verb עָל, two nouns are derived, both signifying “a little child.” I should rather have said, both understood to signify “a little child.” But, with respect to the latter of the two מַעֲלֵל, the LXX appear to have followed a very different reading in the only passage in which the word is supposed to be used in this sense, namely, Isaiah iii. 12. The word which the LXX found in that place must have been מַעֲלִילִיךְ, which they take as the participle Poel plural, with the suffix of the second person, and they render it “are gleaned thee.” Now if this of the LXX be the true reading, then the word מַעֲלֵל nowhere occurs in the sense of “little child.”

VERSE 9.

—“working conviction.” The grammatical construction

I take to be this : that the noun substantive תוכחה, governs the noun substantive which immediately follows it, שבטי, by the preposition ב ; as the verb, from which it is derived, would govern its object. This verb יכה, from its primary sense of “making manifest, shewing,” comes to signify “to prove,” by argument. And thence “to disprove” by argument, “to shew to be in error,” or “in fault,” “to refute,” “to convince.” And from the sense of “convincing” in argument, it acquires the sense of “convincing” by other means ; in particular by punishment, which brings a delinquent to a sense of his folly or his crime. Hence the noun תוכחה signifies “punishment,” which produces that effect, or is applied for that purpose. The day of “working conviction in the tribes of Israel,” is the day appointed in God’s counsels for executing those judgments, which should bring the hardened Jews to a sense of God’s power, his veracity in his threatenings, and their own sin and folly in disregarding the warnings of his prophets. The verb is rendered “work conviction” by Bishop Lowth, Isaiah ii. 4. From him I borrow the expression. The word “rebuke” of our Public Translation, which I retained in my first edition, is much too weak for this place, though in some it might be properly used.

CHAP. VI. 2, 3.

— “we shall live in his presence, and attain,” &c. I place rebhia only at לפני, and remove the soph-pasuk to the end of the following word ונדעה, with which I make the second verse end ; and I begin a new verse and a new sentence with נרדפה. Thus, understanding the verb נדעה neutrally, I connect the attaining of knowledge with the living in the presence, as the effect with the cause. “To live in God’s presence,” is “to live in the communion of his church,” receiving the instruction of the Divine word, and the comfort of the sacraments. The attainment of knowledge, that is, the true knowledge of God, and a right understanding of his word, is the effect of thus “living in his presence.” And a further effect of the attainment is, a taste and liking for the knowledge so attained, a desire of perpetual proficiency in it, and a voluntary pursuit of it. — “Ita nobis

veritatis suavitas allubescet, ut perpetuo sequi cupiamus.”
 Œcolampad.

CHAP. VI. 8.

“Gilead.” In my note upon this passage in my first edition, I said that Gilead, the son of Machir, might be the leader of the expedition against a city of the Amorites, which is mentioned Numb. xxxii. 39, 40. But it is more probable that a grandson of that Gilead, bearing the same name, might be that successful leader. Gilead, indeed, the son of Machir, was the great-grandson of the patriarch Joseph. Moses and Aaron were great-grandsons of the patriarch Levi. But Joseph was so much younger than Levi, that his great-grandsons may well be supposed to have lived with the great-great-grandsons of Levi; that is, with the generation next below Moses and Aaron, and to have had a considerable part in Joshua’s wars. And upon this general view of the subject it was, that I thought it not improbable that Gilead, the son of Machir, might be the captor of that city of the Amorites, which afterwards bore his name. But, when it is recollected that Machir had children born before the death of his grandfather Joseph⁹, and that Joseph died not less than 359 years before the Exodus, it is quite incredible that any son of Machir’s, and hardly credible that any one higher in the pedigree of the family than one of his great-grandsons, should be alive to serve in Joshua’s wars.

The latitude in which the Hebrew word for “sons” is used, and the inaccuracy of the Hebrews in the enumeration of genealogical descents, is in no instance more evident than in that of the family of Manasseh. In Joshua xvii. 2, the same persons are mentioned as Manasseh’s “sons,” who are mentioned in Numb. xxvi. 30—32, as the sons of Gilead; *i. e.* “great-grandsons” are called “sons.”

CHAP. VII. 8.

—“mixed himself with the peoples.” The word עַמִּים in the plural, always signifies “the various nations of the

⁹ Gen. i. 22.

earth, the unenlightened nations," in opposition to God's peculiar people, the Israelites. There is, indeed, a familiar use of the word in common speech, as promiscuously compellative of the individuals of a company; in which it renders the English phrase "good folk," or "good people." But, as applied to bodies politic, it is never used otherwise than to denote "the many nations of the Gentiles," in opposition to the one nation of the Jews. I have, therefore, thought it necessary to give it in the plural in English, "peoples," though not without some violation of the propriety of the English language, which disowns the word in the plural form. Bishop Lowth in his *Isaiah*, studious as he was of the purity of his English style, has taken the same liberty for the same reason.

CHAP. VIII. 1.

"The cornet at thy mouth be it like the eagle," &c. To my translation and exposition of this passage, it has been objected, by a learned friend, that eagles never scream. And this I suppose is the opinion of modern naturalists. But of the six species of eagles enumerated by Aristotle, the little black eagle is the only one, of which he says it neither *cries* nor *croaks*. Of the next species, the *Pelargus montana*, he says, that when it carries off dead carrion, it labours much, squalls, and cries. Hist. An. lib. ix. cap. 32. Pliny's testimony is more explicit. He says, of the little black eagle, that it is the only species which never screams or cries:—"Sola sine clangore, sine murmuratione." Lib. x. c. 3. Bochart says, that "clangere" is the true Latin verb to express the voice of the eagle. In this he is supported by the grammarians. Homer's eagles screamed. *Iliad*, M. 207. *Æschylus*'s screamed. Tusc. Quæst. lib. ii. c. 30. If eagles have left off screaming, it must have been since the time of our first Edward. For when the shores of Caernarvonshire were strewn with the dead bodies of the bards slaughtered by him, the Welsh eagles made a piteous screaming.

On dreary Arvon's shores they lie,
Smear'd with gore, and ghastly pale;
Far, far aloof th' affrighted ravens sail,
The famish'd eagle SCREAMS and passes by.

From ancient authorities it should seem, that three different notes were to be found in different species of the eagle.

1. A doleful whining cry, *μυνηρίζειν*, murmuratio. 2. A hoarse croaking sound, *λέληκεν*. 3. A shrill squall, or scream, of furious savage joy, *βοῶν*. Clangere, *κλάγξας*. Hom.

It is not clear to me, that Aristotle says even of the black eagle, what he certainly says of no other, that it is absolutely mute: only that its voice is not ominous, being neither doleful nor hoarse. Certainly they were black eagles, which screamed with horror at the sight of the murdered bards; for Snowdon is inhabited by no other.

However modern naturalists may decide, I think the prophet Hosea is likely to have been in the opinion of Homer, Æschylus, Aristotle, Pliny, Bochart, Gray.

CHAP. IX. 5.

— “All are gone! Total devastation!” The Hebrew sounds literally, as it was given in the first edition: “For lo they are gone because of devastation.” That is, they, the people of the land, harassed with the ravages and exactions of the foreign invader, are fled from their homes to distant regions, and have left the country so thinned of its inhabitants, that the few remaining in it are not enow to make an attendance at the stated festivals. This same sense, and neither more nor less than this same sense, the words now given express, as I conceive, with more force and perspicuity, to the English reader.

CHAP. X. 11.

— “shall harrow” —. It is matter of doubt, whether the harrow was in ancient times, more than in the present, among the implements of husbandry in Palestine. Be that as it may, the two verbs *חרש* and *שדר* unquestionably speak of two different effectuations, however the same instrument might be employed for both: the one, that which is the proper operation of the plough; the other, that which with us is the proper operation of the harrow. The verb, therefore, “to harrow,” may very well be used to render the Hebrew *שדר* as

predicating the work done, by whatever instrument. Indeed, "to harrow" is the only verb in our language, to render the Greek *βωλοκοπεῖν*, or the Latin *offringere*.

VERSE 12.

Sow to yourselves for righteousness, "that ye may reap." So Piscator, "Ut metatis;" and to the same effect Rivetus. Imperativus pro futuro. Sic alio loco "Accedite ad eum et illuminamini et comedite bonum," *i. e.* comedetis.

—"according to mercy," pro ratione Divinæ benignitatis, quæ supra modum compensat. Rivetus.

VERSE 13.

"Ye have plowed-in wickedness." I think the verb *חרש* here is used in the sense of plowing-in, the seed plowed-in being the object. And so Rivetus understood it. Arando seminâstis: nam impietas fuit semen mandatum terræ, bonorum sterili, malorum feraci.

VERSE 14.

—"and all thy fortresses shall be demolished." Observe, that, in the original, the singular noun substantive *כל*, not the plural *מבצרים* is the nominative case to the verb *יגדל*. In this case, therefore, there is no anomaly of the number.

VERSE 15.

—"brought to nothing." In asserting that the roots *דמה* and *דום* have no connexion, I have the misfortune to differ from my late very learned friend Mr. Parkhurst.

Mr. Parkhurst cites Exod. xv. 16, Job xxx. 27, Psalms xxxv. 15, Jer. xiv. 17, Lam. ii. 18, iii. 49, as passages, in which the verb *דמה* is used to signify, "to be quiet, still, composed," observing, that in the last of these passages, "the final *ה* is clearly radical." Now, in the first of these passages, Exod. xv. 17, the word *ידמו* may be deduced either from *דמה* or *דום*. The Masoretes, indeed, have pointed it, as if they referred it to *דמה*. But not to *דמה* in the sense of *דום*, "to be quiet or still," but in its own sense, "to be like to;" for

the passage might very well be rendered, "by the greatness of thy arm they shall become like a stone," *i. e.* petrified with dismay. In the second and third passages, Job xxx. 27, Ps. xxxv. 15, the word is דָּמוּ, and nothing, either in the letters or the points, makes it necessary to refer it to דָּמָה rather than to דָּוָם. In the fourth passage, Jer. xiv. 17, the word is תִּדְמִינָה; which might be the third person plural feminine of the future tense in Kal either of דָּמָה or דָּוָם; for, in this person, the verbs quiescent Lamed He, and the verbs doubling Ain, differ in form in the points only. The Masoretes, indeed, have applied the points, which, in their system, belong to the verbs quiescent Lamed He. For thus they write it, תִּדְמִינָה. But this is only one instance among many of their want of judgment. Alter only one of their points, place Kibbutz instead of Scheva under ד, thus תִּדְמִינָה, and the word will be the third person plural feminine future in Kal, regularly formed from דָּוָם. In the fifth passage, Lamentations ii. 18, the word is תִּדְמָה; which by no exploit of criticism whatever can be reduced to דָּמָה, a root quiescent Lamed He. It must be the third person future feminine niph'al of the verb דָּמָה, and nothing else. Of the six passages, therefore, produced by Mr. Parkhurst, there remains only the sixth, Lamentations iii. 49, in which any necessity, or propriety, indeed, appears of introducing the root דָּמָה in the sense of דָּוָם, or דָּמָה. In the first, indeed, the root may be דָּמָה, but in its own sense.

In Lamentations iii. 49, the word is תִּדְמָה; in which Mr. Parkhurst says the ה is clearly radical. But I cannot agree with him. The word, disregarding the points, may be the third person singular feminine future of the root דָּוָם in Kal, with the paragogic ה. The verbs, doubling Ain, in the persons both of the future and the preterite, frequently assume the paragogic ה. And of this we have an instance in this very verb, in another passage of the prophet Jeremiah. See Jer. viii. 14. It is certain that many roots quiescent Lamed He, doubling Ain, and quiescent Ain Vau, have an intercommunity of signification. But this is not to be extended to all such verbs at pleasure, but confined to those, of

the promiscuous use of which we have unexceptionable instances in the sacred text.

CHAP. XI. 10.

— “Like a lion he shall roar,” &c. The most learned commentators agree, that this “roaring of the lion” is the sound of the Gospel; and that the subject of this, and the following verse, is its promulgation and progress, the conversion of the Gentiles, and the final restoration of the Jews. “*Quasi Leo rugiet—Clarâ et maximâ voce prædicabit Evangelium,*” says Piscator. And to the same effect Rivetus and Bochart. “*Ut Leo rugitu suo advocat animalia sui generis ad participationem prædæ, teste Plutarcho in libro de Industriâ Animalium; sic Christus, potenti Evangelii voce, vocabit gentes omnes ad æternæ vitæ societatem.*” Livelye. The preaching of the Gospel, reaching the remotest corners of the earth, is frequently represented under the image of the loudest sounds. And this loudness of the sound alone might justify the figure of “the roaring of the lion.” But a greater propriety of the figure will appear, if we recollect, that the first demonstrations of mercy to the faithful will be the judgments executed upon the antichristian persecutors: to whom the sound of the Gospel will be a sound of terror. This seems to have been the notion of Drusius; who says, “*Ut rugitus Leonis terret reliqua animalia, sic Deus omnibus metum incutiet, cum supplicium sumet de hostibus Ecclesiæ.*” And this receives much confirmation from a passage in the prophet Joel (iii. 16), in which, as Rivetus observes, the preaching of the Gospel is described as “Jehovah’s roaring from Sion.” And although the lion is not mentioned by name in that place, yet the word for “roaring” is that which properly denotes the voice of the lion. This, therefore, is another passage, in which “the roaring of the lion” represents the preaching of the Gospel. And as such it is mentioned by the great Bochart. “*Non immerito rugitus hîc (nempè Joel iii. 16.) ut et Os. xi. 10, appellatur Evangelii prædicatio; cum tam sit clara et sonora, ut per totum orbem audita fuerit, nec solum aures, sed auditorum animos, vi suâ perculerit.*”

VERSE 11.

— “shall hurry,” *pavebunt, vel properabunt celeriter se recipere ad eum, nempe Christum. Vatablus.* Such is the consent of the most learned interpreters in the general sense of this passage, as a prophecy of the successful propagation of the Gospel. And in this general sense of it even they agree, as appears by St. Jerome upon the place, who look not for a final restoration of the natural Israel: although in the detail they must differ from those who maintain, as I maintain, the literal sense of the prophecies relating to that great consummation of the scheme of Providence.

CHAP. XII. 1.

“Every day he multiplieth falsehood and destruction,” *i. e.* in multiplying his falsehoods, he multiplies the causes of his own destruction. The proposition is true, whether the falsehood be understood of their hypocrisy and infidelity towards God, or of their treachery and bad faith in political treaties and alliances. Multiplying their falsehoods in either way, they were daily multiplying the causes of their own destruction. But from what immediately follows, their falsehood in their alliances seems more particularly intended. They are charged with making their court to the Egyptian, at the very time when they were entering into treaty with his enemy and rival the Assyrian.

— “For while — at the same time” —. This I take to be the force of the two *vavs*, prefixed the one to the noun *בְּרִית*, the other to the noun *שָׁמֶן*.

VERSE 7.

“Canaan the trafficker!” In my former edition I had given it more tamely:—“A trafficker of Canaan!” For the improvement in the spirit of the expression, which is very great, my reader, with myself, is indebted to the learned critic already mentioned¹.

¹ Monthly Review, March, 1804.

CHAP. XIII. 15.

— “Nay in truth.” This I take to be the true force of נַא in this place. Equivalent to *imo*, or *quinimo*. “Nay, truly,” or “nay, rather,” or “nay, and what is more.” Instead of showing signs of penitence, he is become a total and professed apostate.

ADVERTISEMENT.

THE Author finds that he owes apology to the orthodox reader for an omission, not of any thing essential to the elucidation of the Prophet; but in itself of greater moment, than any errata of the press or of the pen. It is, that he has omitted to add this remark, at the end of the long note on the word “memorial,” in chap. xii. 5. [See note (F) p. 315.] Namely, that the person, of whom it is said that “the name JEHOVAH is his memorial,” is no other than he whom the patriarch found at Bethel, who there spake with the Israelites in the loins of their progenitor. He, whom the patriarch found at Bethel, who there, in that manner, spake with the Israelites, was, by the tenor of the context, the antagonist with whom Jacob was afterwards matched at Peniel. The antagonist, with whom he was matched at Peniel, wrestled with the patriarch, as we read in the book of Genesis², in the human form. The conflict was no sooner ended, than the patriarch acknowledged his antagonist as God³. The holy Prophet first calls Him Angel⁴ (מלאך), and after mention of the colluctation, and of the meeting and conference at Bethel, says⁵, that He, whom he had called Angel, was “Jehovah, God of Hosts.” And, to make the assertion of this Person’s Godhead, if possible, still more unequivocal, he adds, that to Him belonged, as his appropriate memorial, that name, which is declarative of the very essence of the Godhead. This Man, therefore, of the book of Genesis, this Angel of Hosea, who wrestled with Jacob, could be no other than the JEHOVAH-ANGEL, of whom we so often read in the English

² Ch. xxxii. 24.

⁴ Hos. xii. 4.

³ Gen. xxxii. 30.

⁵ Hos. xii. 5.

Bible, under the name of the "Angel of the Lord;" a phrase of an unfortunate structure, and so ill-conformed to the original, that it is to be feared it has led many into the error of conceiving of the Lord as one person, and of the Angel as another. The word of the Hebrew, ill rendered "the Lord," is not, like the English word, an appellative, expressing rank, or condition; but it is the proper name **JEHOVAH**. And this proper name Jehovah is not, in the Hebrew, a genitive after the noun substantive "Angel," as the English represents it; but the words יהוה and מלאך, "Jehovah," and "Angel," are two nouns substantive in apposition, both speaking of the same person; the one, by the appropriate name of the essence (rendering, by its very etymology, the λόγος τῆς οὐσίας, if it may be permitted to apply logical terms to that which is beyond all the categories); the other, by a title of office. "Jehovah-Angel" would be a better rendering. The **JEHOVAH-ANGEL** of the Old Testament is no other than He, who, in the fulness of time, "was incarnate by the Holy Ghost of the Virgin Mary."

Certain things have lately appeared in print, in a periodical publication⁶, for the soundness of its principles, and the ability with which it is conducted, of the highest merit, by which the author thinks himself called upon, in this manner, to supply his great omission. It is very extraordinary, that a writer, not unacquainted with the Hebrew Scriptures, and professing a just abhorrence of the Socinian blasphemy, should insinuate, that not more than one passage of the Old Testament is to be produced in which Christ is denominated Jehovah. It is more extraordinary, that the attempt to justify the application of that one passage to Christ, should be represented as the attempt of a very modern writer, in which great pains have been *wasted*; when the truth is, that the whole work, in which all these pains have been *wasted*, is comprised in not quite five octavo pages, not closely printed⁷: and the object of that short tract is not to make any new application

⁶ Anti-Jacobin Review.

⁷ See the learned Dr. Eveleigh's Appendix to his 10th Bampton Lecture.

of the passage, but to show that the rendering of our English Bible, which expressly makes the application to Christ, is so strongly confirmed by the version of the LXX, in concurrence with all the old versions, that it is for that reason to be preferred to another offered by the learned Dr. Blayney, of which the defender of the old version, too easily, perhaps, admits the Hebrew words to be equally susceptible. It is very extraordinary, that this same writer should speak of Dr. Eveleigh's pains, as all employed to prove that Christ is *once* denominated Jehovah; when the very short tract, in which Dr. Eveleigh defends the old rendering of this one text, is nothing more than an Appendix to his "Discourses on the Doctrine of the Holy Trinity," the 9th and 10th of his Bampton Lectures, in which he produces innumerable instances, from the Old Testament, of the application of the Divine name Jehovah to the second Person in the Godhead. Indeed, the word Jehovah, being descriptive of the Divine essence, is equally the name of every one of the three Persons in that essence. It is applied, in the Old Testament, to every one of them, and to no one more frequently than the second. This matter has been so ably, though briefly, touched by a Presbyter of the Episcopal Church in Scotland in the Anti-Jacobin Review for May, that it is unnecessary to say more upon it here; except briefly to remark, that the name Jehovah, belonging to the three Persons indiscriminately, as simply descriptive of the essence,—the compound **JEHOVAH-SABAOTH**—belongs properly to the second Person, being his appropriate Demiurgic title; describing not merely *the Lord of such armies as military leaders bring into the field*, but the unmade, self-existent Maker and Sustainer of the whole array and order of the universe.

CRITICAL NOTES.

JOEL.

CHAP. II.

Verse 2. — “darkness, as the morning,” &c.

————— “darkness.

As the grey of the morning spread upon the mountains,
[Cometh] a numerous people,” &c.

Bishop Newcome and Houbigant divide in this manner.

Verse 5. “Like the noise of chariots on the tops of mountains shall they leap”—

A noise as of chariots!

They are bounding on the tops of the mountains!

A noise as of a flame of fire devouring stubble!

A strong people, as it were, set in battle array.

Verse 6. — “the people.” — “the peoples.”

Verse 14. — “Quis recogitabit, reverteturque, ac resipiscet, ut relinquat”— Houbigant.

Verse 17. — “the people.” — “the peoples.”

Verse 18. “Then will the Lord be jealous,” &c. Rather, “And let Jehovah be anxious for his land, and take pity upon his people.” It appears by what follows, that this is the conclusion of the prayer. To the same effect Houbigant.

Verse 19. “Yea.” Rather, “Then.”

CHAP. III.

Verse 11. — “thither cause thy mighty ones to come down, O Lord.” For גבוריך, read, with Houbigant, גבוריכם. — “there will Jehovah bring low your mighty ones.” Compare Bishop Newcome.

Verse 13. — “get ye down.” The LXX and Syriac read דרכו (instead of רדו), which Houbigant and Bishop Newcome approve. — “tread.”

A M O S.

CHAP. II.

Verse 7. “That pant after the dust of the earth on the head of the poor.”

“They bruise the head of the poor in the dust of the earth.”

Vulgate, Houbigant, Bishop Newcome.

Verse 13. — “I am pressed under you,” &c. Rather, with the margin, “I will press your place as a cart full of sheaves presseth.” Or, with Houbigant and Bishop Newcome, “I will press your place as a loaded cornwain presseth its sheaves.”

CHAP. III.

Verse 3. — “except they be agreed.” — “unless they meet by appointment.” Houbigant and Bishop Newcome.

Verse 5. “where no gin is for him.” Rather, “when there is no fowler;” or, “when no one is fowling for him.” — “si nemo erit, qui aucupetur.” Houbigant.

— “shall one take up a snare?” Rather, with Bishop Newcome, “will a snare spring from the ground when it hath caught nothing?”

Verse 12. “in the corner of a bed, and in Damascus on a couch.” Rather, “in the corner of the divan, and in Damascus on the mattress.” See Parkhurst’s Lexicon, ערש, and נטה.

CHAP. IV.

Verse 1. “which say to their masters [rather, “their owners”], bring and let us drink.” Under the image of these kine, the Prophet represents a luxurious people, rioting in plenty, and without any religious regard of God; expecting to be supplied by the care of Providence with the means of enjoyment, as if it was the business of God to minister to their wants, as it is the business and interest of a herdsman to wait upon his cattle.

Verse 2. “take you away with hooks, and your posterity with fish-hooks.” I would render this passage thus: — “take you away in fishing-boats, and the last remains of you in coracles.” I think דוֹגָה is to be connected both with צִנּוֹת and סִירוֹת, and that each of these words denotes “a light boat” of a particular construction.

Verse 3. “and ye shall go out at the breaches — into the palace.” I take the word פִּרְצִים, notwithstanding its masculine form, to be a participle in apposition with the “kine,” the subject of the verb תִּצָּאנָה. But this confusion of genders prevails throughout the whole discourse. It expresses the hurry with which the people of Samaria should attempt to make their escape from the captivated town. I think, with Mr. Parkhurst, that the word הֶחָרְמוֹנָה, rendered “the palace,” signifies the butcher’s “shambles,” or, perhaps, the “slaughterhouse,” where the beasts are killed and the meat is cut up. See Parkhurst’s Lexicon, הָרִם. I render the whole, therefore, thus: “Forcing forward, ye shall go out each by the way which lies straight before her, and ye shall be thrown to the shambles, saith Jehovah.”

Verse 5. “And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free-offerings.” The first two words of this verse, וְקָטַר מִחֶמֶץ, I join, with Houbigant, to the verse preceding, taking קָטַר, not for a verb, but a noun. Then in this verse, for וְקָרְאוּ, I read, with Houbigant, קָרְאוּ, without the ו prefixed. Rather transpose the words וְקָרְאוּ תוֹדָה.

4

And bring your sacrifices every morning,

And your tithes every three years, and suffiments of leaven.

5 And proclaim a thanksgiving; publish free-will offerings.

Verse 13. "that maketh the morning darkness." Read, with the LXX and Houbigant, וְעִפָּה, and many MSS.; — "that maketh the dusk and the brightness of the dawn." שָׁחַר and עִפָּה render two different stages of the dawn; שָׁחַר, the obscurity of its first beginning, and עִפָּה its splendour before sun-rise.

CHAP. V.

Verse 3. הַיְצֹאת, MS. 1, with many others.

— "the city that went out by a thousand, shall leave a hundred," &c. — "the city that mustered a thousand shall have but a hundred left, and the city that mustered a hundred, shall have but ten left." The words following, לְבֵית יִשְׂרָאֵל, "to the house of Israel," are certainly misplaced, and should follow יְהוָה, "God," at the beginning of the verse. "For thus the Lord Jehovah to the house of Israel; the city that mustered," &c.

Verse 5. — "and pass not to Beersheba;" — "and travel not to Beersheba;" or, "make no pilgrimages to Beersheba." The verb עָבַר expresses "going abroad to another country." Beersheba belonged to the kingdom of Judah.

Verse 8. I think it is an idiom of Amos's style to use the third person plural of the verb for the second, when the verb is preceded by one or more participles in apposition with the pronoun of the second person plural understood, as the nominative of the verb. See 12, chap. vi. 4, 5, 6.

Verse 9. "That strengtheneth," &c.

Who causeth devastation to laugh at strength,
And bringeth devastation upon the fortress.

See Parkhurst's Lexicon, בָּלַג.

Verse 11. "burthens of wheat." Or, "large gifts of wheat." See Bishop Newcome. Or, perhaps, "an excessive price for wheat." See Houbigant.

Verse 12. "they afflict the just, they take a bribe, and they turn aside the poor in the gate." Rather,

Ye who afflict the just, who take a bribe,
Ye even turn away the poor in the gate.

See Bishop Newcome.

—“turn away the poor in the gate;” you drive him from the court of justice, without hearing his complaint.

Verse 13. “in that time, for it is an evil time.” —“in such a season, for it is an evil season;” that is, in such a state of government; when such men are in power.

Verse 16. “streets — highways.” Rather, “squares — streets.”

Verse 18. “Wo unto you that desire”—. Rather, “Wo unto you that affect to desire”—.

Verse 24. “But let judgment,” &c.

But judgment shall come rolling on like waters,
And justice like a resistless torrent.

That is, the irresistible judgment and justice of God shall come upon those hypocrites like an inundation, and sweep them away like a torrent.

Verses 25, 26. O house of Israel, will you plead the merits of your forefathers in arrest of judgment? Will you say that, in devout hope that the promises would be fulfilled to their posterity, they were content to wander in the wilderness forty years, and continued, under all their afflictions, faithfully attached to my service? Alas! your own disobedience has extinguished your claim founded on their loyalty, allowing it to have been as perfect as you would represent it. You have forsaken me, and addicted yourselves to idols.

Verse 26. “Moloch and Chiun your images, the star of your gods.” If it were certain that Chiun was the proper name of an idol worshipped by the Israelites, I should, without hesitation, adopt the order of the words which is suggested by the LXX, and St. Stephen’s quotation of the passage, Acts vii. 43.

ונשאתם את סבות מלככם
ואת כוכב כיון אלהיכם
צלמיכם אשר עשיתם לכם :

But ye have borne the tabernacle of your Moloch,
And the star of Chiun your god ;
Your images, which ye made for yourselves.

But I rather think that כיון is an appellative, derived from the root כוה, denoting “an artificial fire,” or “the hearth” on

which it was laid, or “the grate,” or machine containing it, which was kept burning in the tabernacles of the idols, or carried in procession before them, in imitation of the divine flame of the Schechinah. The כִּיכָב, I take also to denote that “artificial glory” produced on the persons of the images by the gold with which they were overlaid, and the clusters of gems with which they were studded. See Parkhurst’s Lexicon, כִּיכָב and כִּיכָב.

But ye have carried about the tabernacle of your Moloch,
And the hearth of your images ;

The glittering of your gods of your own workmanship ;

ad lit. which ye have made to yourselves.

CHAP. VI.

Verse 1. “Wo to them that are at ease in Sion.”—The version of the LXX gives some colour to Houbigant’s conjecture. For הִשְׁאֲנִים he would read הִשְׁאֲטִים. “Wo unto them that despise Sion”—.

—“which are named chief of the nations, unto whom the house of Israel came.” This obscure passage admits, I think, two readings. 1st, Taking נָקְבִי actively :

Marking out the first of the nations,
Go unto them, O house of Israel.

—“the first of the nations ;” the earliest in time, or the first in power. Such as those mentioned in the next verse, with which, according to this rendering, this distich is connected. 2nd, Taking נָקְבִי passively :

Distinguished as the first of the nations,
Yet ye resort unto them, O house of Israel.

This prophecy might be delivered in the reign of Jeroboam the son of Joash, who “restored the coast of Israel, from the entering of Hamath unto the sea of the plain.” In the reign of this warlike prince, the kingdom of Israel would naturally be in great consideration among the neighbouring kingdoms. And the successes of his predecessor Joash against Amaziah had set the kingdom of Israel greatly above that of Judah.

—“ye resort.” See note on chap. v. ver. 7 and 8. Not-

withstanding your own superiority, you court the alliance, and worship the idols of heathen nations.

Verse 3. "Ye," &c.

Set apart for the evil day,
Yet ye flatter yourselves with the Sabbath of violence.

—"ye flatter yourselves." Verbum תגישון "appropinquare facitis," idem sonat ac "avide expectatis." Houbigant ad locum. It rather expresses "confidentissime expectatis."

—"the Sabbath of violence;" the season when violence and injustice will enjoy its acquisitions of power and opulence in a state of security and repose.

Verse 10. — "that burneth." Rather, "that anointeth." See Parkhurst's Lexicon, סָרַף.

CHAP. VII.

Verse 2. — "when they had made an end of eating up the grass of the land." Rather, "when they were making an end of eating up the grass of the land;" *i. e.* when they had eaten a great part, and seemed likely to devour the whole.

Verse 4. — "and eat up a part." Rather, "and devoured the cultivation," or, "the enclosures."

Verses 7, 8. — "a plumb-line." The word אֵמָד occurs only in this passage, and its meaning is very doubtful. St. Jerome renders it by "trulla cæmentarii," a mason's, or bricklayer's trowel. And he understands the verb עָבַר in the next verse, as a technical word for "mortaring a wall," which is done by passing and repassing the trowel. "Et dixit Dominus, Ecce ego ponam trullam in medio populi mei Israel: non adjiciam ultra supra inducere eam." This is the best interpretation that I have seen of this obscure text. The chief objection I have to it, is the unusual sense given to the word שֹׁם, namely, that of "laying down, or laying aside, a tool for which one has no further use." See St. Jerome's comment. It is to be observed, besides, that the expression לוֹ עָבַר עוֹד אֵמָד occurs again, chap. viii. 2, where there seems to be no allusion to the mason's or bricklayer's art.

Verse 9. — "the high places." Rather, "the chapels."

Verse 12. — "O thou seer, go, flee thee away." Rather, "Look to thyself, flee thee away."

CHAP. VIII.

Verses 1, 2. — “of summer fruit— 2. — of summer fruit — The end.” Rather, — “of the summer’s latter fruits— 2. — of the summer’s latter fruits — The latter end.” Thus the paronomasia of the singular is preserved between קיץ and קץ. See Houb.

Verse 3. “And the songs of the temple shall be howlings.” Rather, with Bishop Newcome (who, with Houbigant, for שירות reads שורות), “And the singing women of the palace shall howl.”

Verse 8. — “and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt.” I take כלה for a noun, the subject of the עלתה, as it was understood by the LXX. I take the order of construction to be this:

וכלה עלתה כיאר ביאר
מוצרים ונגרשה ונשקה

And the subject of the verbs נגרשה and נשקה I take to be the pronoun feminine understood, rehearsing ארץ.

And destruction shall come up like a river,

Like the river of Egypt. And [the land] shall be flooded and drowned.

— “shall be flooded.” The participle נגרש is used in Isaiah lvii. 20, as an epithet of the sea, signifying “the heaving of the waves” upon its surface. Here the land is the subject of the verb; and the verb predicates, that the land is covered with a flood, raging and rolling in billows like a sea.

CHAP. IX.

Verse 2. “Though they dig.” “Though they burrow.”

Verse 12. “That they,” &c. Rather, “That they which are called by my name, may possess the remnant of Edom; and all the Heathen, saith Jehovah, who performeth this.”

OBADIAH.

Verse 4. "Though thou exalt thyself like the eagle."
Rather, "Though thou tower aloft like the eagle."

Verse 5. — "how art thou cut off!" This clause, instead of making a parenthesis here, would stand well at the beginning of the next verse, where Bishop Newcome places it.

Verse 7. — "a wound." Rather, "a trap."

THE LAST WORDS OF JACOB.

GENESIS XLIX.

THIS prophetic Ode, for such it seems to be, is very remarkable for the regularity of its metrical composition. It consists of stanzas, which are composed of hemistichs containing either three or four words: the first, by way of distinction, may be called *trimeters*; the second, *tetrameters*. The particular laws of the Hebrew metre are certainly irrevocably lost: the principle of the parallelism, so well explained by R. Aquila and Bishop Lowth, is all that we can be said to know; but in the more regular compositions, this single principle points out the division of the hemistichs with tolerable certainty. But that the most ancient Hebrew bards had a regular metre, will be evident to any one who takes the trouble to examine the hemistichs of this Ode divided by the principle of parallelism. It will be found that the number of letters is nearly equal in all the trimeters and in all the tetrameters: the trimeters in general contain from twelve to fifteen letters (the mean length may be reckoned thirteen); and the tetrameters from seventeen to twenty. But the stanzas sometimes end with a sort of Alexandrine, greatly exceeding the ordinary length. These principles prevail so generally throughout the whole composition, that I have not scrupled to make use of them as a ground of criticism; not, however, for any further conjectural emendations than a transposition, in some few instances, of words or lines.

- 1 And Jacob called unto his sons, and said,
Gather yourselves together, that I may tell you
What shall befall you in the latter days.
- 2 Come together, and listen, ye sons of Jacob ;
Listen unto Israel your father.

I.

- 3 Reuben ! my first-born wert thou !
My strength ! the first-fruit of my manly vigour ! (A)
Pre-eminent in rank ! pre-eminent in might ! (B)

II.

- 4 Unrestrained (c) as the waters, thou shalt have no pre-
eminence ;
Because thou hast gone up into thy father's bed ;
Then thou didst receive the wound, when thou didst
ascend thy father's couch.

I.

- 5 Simeon and Levi are true brethren (D).
Their swords (E) are weapons of violence.

II.

- 6 O my soul, come not thou into their counsel ;
To their band, my valour (F), be not thou united :
For in their anger they murdered the people,
And in their head-strong passion they cut off the
prince (G).

III.

- 7 Accursed be their anger, for it was vehement ;
And their transport, for it was cruel :
I will divide them in Jacob,
And I will scatter them in Israel.

I.

- 8 Judah ! (thou art rightly named) thy brethren shall
praise thee ;
Thy hand is upon the neck of thine enemies ;
Thy father's sons shall prostrate themselves before thee.

II.

- 9 A lion's whelp is Judah !
 My son, thou art come up from devouring the prey !
 He croucheth ! He is crouched as the lion !
 As the lion's dam (H) ; who shall rouse him ?

III.

- 10 The sceptre shall not depart from Judah,
 Nor the roll of the statutes from between his feet,
 Until what time Shiloh come ;
 And unto Him shall be submission of the nobles.

IV.

- 11 Tied to the vine is his foal (I),
 And to the choice vine the colts of his she-asses.
 * * * * *
 * * * * *
- 12 Red are his eyes with wine,
 White are his teeth with milk.

I.

- 13 Zebulun shall dwell by the sea-shore ;
 He shall afford a haven for ships (K) ;
 His border shall reach to Sidon.

I.

- 14 Issachar is a bony ass
 Lying down between his two panniers (L).
 15 When he saw the settlement (M) that it was good,
 And the land that it was pleasant,
 He stooped his shoulder to the burthen,
 And his shoulder to the tribute service.

I.

- 16 Dan shall judge his people,
 As one of the sceptred chiefs of Israel.

II.

- 17 Dan shall be a serpent by the way,
 An adder in the path,

Which biteth the heels of the horse,
So that the rider falleth backward.

[Monadic close.]

- 18 For thy salvation have I waited, O Jehovah !

I.

- 19 Gad, a troop shall fall upon him ;
And he shall fall upon the rear.

I.

- 20 From Asher is the marrow of bread (o),
And he shall yield royal dainties.

I.

- 21 Naphtali is a spreading oak,
Putting forth graceful shoots (q).

I.

- 22 Graceful is the person (r) of Joseph,—graceful is his
person ;
Upon him are the eyes (s) of the maidens,
When they walk (t) upon the wall.

II.

- 23 Yet they have borne him ill-will,—they have despitefully
treated him ;
The masters of archery have aimed at him their
shafts (v) ;
24 But his bow recoiled (v) with force,
While the arrows of his assailants were enfeebled (w) ;
His strength is from the strength (x) of the Mighty One
of Jacob :
Thence it was that he became a feeder, the corner stone
of Israel.

III.

- 25 From the God of thy father, who will help thee (y),
And from the Almighty God (z), who will bless thee,
With blessings of the heavens above,
Blessings of the deep, which lieth beneath,
Blessings of the breasts and of the womb (AA).

IV.

- 26 The blessings of thy father have prevailed
 Even unto a blessing of the everlasting hills ;
 The desirable things of the eternal mountains
 Shall be upon the head of Joseph,
 And upon the crown of him who was an alien from his
 brethren.

I.

Benjamin, like the wolf, shall prowl :
 In the morning he shall devour the prey,
 And in the evening he shall share the spoil.

All these are the sceptred chiefs of Israel, and this is what their father spake unto them, when he blessed them ; on each one of them he pronounced his proper blessing.

THE SONG OF MOSES AND THE CHILDREN OF ISRAEL,

UPON THE OVERTHROW OF PHARAOH IN THE RED SEA.

EXODUS xv.

I CONCEIVE that this Song was sung in stanzas, by Moses and the children of Israel. The men-singers were followed by the women in procession, with Miriam at their head ; and at the end of every stanza the women came in with the chorus, Miriam leading as the first female voice. This general idea of this grand musical performance, I gather from the 20th and 21st verses of this chapter. I have given the division of the stanzas by conjecture ; and have marked the places where the chorus, as I conceive, came in, by the word *chorus* put between brackets.

- 1 Then sang Moses and the children of Israel unto Jehovah, with utterance of these words :

I.

- 2 I will sing unto Jehovah, for transcendently glorious is
his glory;
The horse and his rider has he plunged in the sea.
[Chorus.]

II.

Jah is my strength, and the theme of my song (A);
He is my God, and I will make him my home (B):
The God of my fathers, and I will exalt him.
[Chorus.]

III.

- 3 A mighty warrior is Jehovah!
Jehovah is his name!
4 The chariots of Pharaoh and his army he led into the
sea (c):
In the coral-sea (d) the choice of his captains were
sunk;
5 The raging waves (e) cover them,
They go down in the wide waters like a stone.
[Chorus.]

IV.

- 6 Magnificent, O Jehovah, is the strength of thy right
hand!
Thy right hand, O Jehovah, hath crushed the enemy.
7 In the pre-eminence of thy power thou hast destroyed
those that rose up against thee:
Thou sentest forth thy burning wrath; it devoured
them like stubble!
[Chorus.]

V.

- 8 And with the blast of thy nostrils the waters shook
them off (g);
The floods [which love their level] (h) stood upright
like a heap;
The raging waves took a form of consistency (i) in the
heart of the sea.

- 9 The enemy said, I will pursue,
 I shall overtake, I will divide the spoil :
 My utmost wish shall be accomplished upon them ;
 I will unsheath my sword,
 My hand shall thin their numbers (κ).

[Chorus.]

VI.

- 10 Thou sentest forth thy breath (L),
 The sea overwhelmed them ;
 They were danced about like particles of dust
 Upon the boisterous waters.
 11 Who is like to thee among the gods, O Jehovah, who
 is like unto thee ?
 Glorious in holiness, striking with amazement in sudden
 manifestations (N), performing wonders.
 12 Thou stretchedst out thy right hand,
 The earth swallowed them up !

[Chorus.]

PART II.

I.

- 13 Thou hast led in thy mercy on their way the people
 which thou hast claimed and rescued (o) ;
 Thou art conducting them by thy power to thy holy
 habitation.
 14 The peoples have heard—they are in commotion—
 A panic hath seized on the inhabitants of Palestine.
 15 Then shall the rulers of Edom be alarmed,
 The mighty chieftains of Moab, trembling shall seize
 them !
 All the inhabitants of Canaan shall faint.

[Chorus.]

II.

- 16 Consternation and fear shall fall on them ;
 By the strength of thy arm they shall be petrified with
 dismay (P) ;
 Till thy people pass on, O Jehovah,
 Till thy people pass on, which thou hast made thine
 own.

- 17 Thou shalt bring them to the mountain of thine inheritance, and fix their settlement (q) there,
 The place which thou hast made, O Jehovah, for thine own habitation,
 The sanctuary, O Lord, which thy hands have prepared.
- 18 Jehovah shall reign for ever, and evermore.
 [Chorus.]

III.

- 19 For the cavalry of Pharaoh, consisting of his chariots and his horsemen, went into the sea;
 And Jehovah brought back upon them the waters of the sea!
 But the children of Israel marched upon dry ground in the midst of the sea.
- 20 And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women followed her with timbrels and pipes.
- 21 And Miriam led the band (r), with,
 Sing unto Jehovah,
 For transcendently glorious is his glory;
 The horse and his rider hath he plunged into the sea!

ODE ON THE CONQUEST OF SIHON'S KINGDOM.

NUMBERS xxi. 27—30.

ARGUMENT.

THE city of Heshbon belonged originally to the Moabites. Sihon, the Amorite, took it from the Moabites; enlarged and fortified it, and made it his own capital; and going out from thence, extended his conquests in the country of Moab; but was himself at last conquered, and slain by the Israelites, who took possession both of his original dominions and of his conquests. That Heshbon originally was a city of the

Moabites, of which Sihon had possessed himself by war, is evident from the 25th and 26th verses of this chapter. In the 25th verse we read, that "Israel dwelt in all the cities of the Amorites, in Heshbon, and all the villages thereof." Then follows the 26th verse, composed of two clauses: the first explaining how Heshbon comes to be mentioned as a city of the Amorites, of which Israel became masters by the conquest of Sihon; and the second relating how Sihon came to be possessed of Heshbon. "For Heshbon was at this time a city of Sihon, king of the Amorites." So it was reckoned an Amorite city, and became the property of the Israelites, the conquerors of the Amorites, for Sihon had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon,—and so he made himself master of Heshbon.

The style of this little ode is animated, and the composition artificial in the highest degree. In the three first verses, the author, unquestionably a Hebrew, but personating an Amorite, celebrates Sihon's conquests: how he took Heshbon, enlarged and fortified it for himself, and made it the seat of his empire, and the centre of his further expeditions against the Moabites; and he triumphs over them as totally subdued. In the last verse he throws off the mask, and, as a Hebrew, in one short triplet, commemorates the conquest of Sihon by the Israelites, as the work of a moment.

- 27 Come up into Heshbon; let it be built up;
And fortified be the city of Sihon.
- 28 Truly a fire is gone forth from Heshbon;
A flame from the city of Sihon:
It hath devoured Ar of Moab,
The Baalim of the chapels (A) of Arnon.
- 29 Woe unto thee, O Moab!
O people of Chemosh, thou art undone!
He hath given up his sons to be fugitives,
And his daughters into captivity,
Unto the king of the Amorites, Sihon!
- 30 But Heshbon, their bright lamp, is destroyed;
We have laid waste as far as Dibon,
To Nophah the fire (B) reacheth, to Medeba!

BALAAM'S PROPHECIES.

NUMBERS xxii. 41, to xxiv.

Ch. xxii. 41.—And as soon as it was morning, Balak took Balaam, and carried him up the hill of Baal, whence he could see the very utmost part of the people.

- Ch. xxiii. 1.—And Balaam said to Balak, Build me here seven altars, and prepare me here seven oxen and
 2 seven rams. And Balak did as Balaam had said. And Balaam and Balak offered an ox and a ram upon each
 3 altar. Then Balaam said unto Balak, Stay thou here by the burnt-offering, and I will go: peradventure Jehovah will meet me upon my invocation: and the thing which he shall show to me, that I will report to thee.
 4 And he went to the brow of the hill. And God met Balaam, and he said unto him, I have set in order seven altars, and have offered upon each a bullock and a
 5 ram. And Jehovah put a word into Balaam's mouth;
 6 for he said, Return unto Balak and speak thus. So he returned unto Balak, and behold he was standing by his burnt-offering, he and all the chiefs of Moab.
 7 Then Balaam assumed his prophetic style, and said:

I.

- Me hath Balak brought from Aram,
 The king of Moab from the mountains of the east:
 "Come, curse me Jacob;
 And come, denounce a heavy curse against Israel."
 8 How shall I curse? God hath not cursed him;
 How shall I denounce a heavy curse?
 Jehovah hath denounced no heavy curse against him.

II.

- 9 From the summit of the rocks I see him,
 From the hills I observe him:
 Behold, the people shall dwell apart,
 And shall not count themselves among the nations.

III.

- 10 Who can count the dust of Jacob?
 Who can reckon the numbers in the square of Israel (B)?
 Let me die the death of the righteous,
 And when I am gone, be the fortunes of my family (C)
 like those of his.
- 11 Then said Balak unto Balaam, "What hast thou done
 12 unto me? To curse mine enemies I fetched thee.
 And, behold, thou hast uttered nought but benediction."
 But he answered and said, "What Jehovah putteth
 into my mouth, that shall I not be exact to speak?"
- 13 And Balak said unto him, "I pray thee come with me
 unto another place, whence thou mayest see them: thou
 shalt see but the outer part of them; the whole of them
 thou shalt not see: and curse me them from thence."
- 14 And Balak took him to the prospect field (D), to the top
 of the quarry. And he built seven altars, and offered
 15 upon each a bullock and a ram. And he said unto
 Balak, "Stay thou here by the burnt-offering, and I
 16 will meet yonder." And Jehovah met Balaam, and put
 a word in his mouth, for he said, "Return unto Balak,
 17 and speak thus." So he returned to Balak, and, behold,
 he was standing by his burnt-offering, and the chiefs of
 Baal with him. And Balak said unto him, "What
 18 hath Jehovah spoken?" Then Balaam assumed his prophetic style, and said:

I.

- Rise up, Balak, and hear,
 Give ear to me, O son of Zippor.
 19 God is not man, that he should lie;
 Nor son of man, that he should repent him.
 Hath he said, and shall he not perform?
 Or spoken, and shall he not establish it?

II.

- 20 Behold, blessing I have received;
 I must bless, and I may not decline it.

- 21 Tribulation is not to be discerned in Jacob ;
 Distress is not to be seen in Israel :
 Jehovah, his God, is with him,
 And with him is the state of royalty.

III.

- 22 God bringeth him out of Egypt ;
 He hath the strength of an unicorn.
 23 What though enchantment hath no power against Jacob,
 Nor divination against Israel ;
 Yet the time shall come, when it shall be said of Jacob
 And of Israel, What hath God brought to pass !

V.

- 24 Behold, the people shall rise up like a lioness,
 As the lion shall they rouse themselves ;
 He shall not lie down to rest till he hath devoured the
 mangled prey,
 And drunk the blood of the slain !
 25 And Balak said unto Balaam, "Neither cursing wilt
 thou curse them, nor blessing wilt thou bless them."
 26 But Balaam answered and said unto Balak, "Spake I
 not unto thee, saying, Whatsoever Jehovah shall speak,
 27 that must I do?" And Balak said, "Come, now, I
 will take thee to another place ; perchance it may seem
 good unto God that thou curse me them from thence."
 28 So Balak took Balaam to the top of Peor, that looketh
 29 toward Jeshimon. And Balaam said unto Balak,
 "Build me here seven altars, and prepare for me here
 30 seven oxen and seven rams." And Balak did as Balaam
 had said ; and he offered an ox and a ram on each altar.

Ch. xxiv. 1.—Now Balaam perceived that it seemed
 good unto God to bless Israel ; so he betook himself
 not as from time to time before, to the divinatory invo-
 2 cation, but set his face towards the wilderness. And
 when Balaam looked about him, and saw the children
 3 of Israel encamped, according to their tribes, then the
 spirit of God was upon him ; and he assumed his pro-
 phetic style, and said :

I.

- 4 Balaam the son of Beor hath said,
Even he hath said, who is strong in the secret eye;
He hath said, who beareth the speech of God,
Who seeth the scene of the Almighty;
He is laid at his length, but his eyes are set open.

II.

- 5 How beautiful are thy tents, O Jacob!
Thy encampments, O Israel!
6 Like gardens by the river's side,
Like spreading oaks, a plantation of Jehovah,
Like cedars beside the waters!

III.

- 7 He shall pour water from his buckets,
And his seed shall be upon mighty waters:
Higher than Agag shall his king be,
Supreme shall be his kingdom.

IV.

- 8 God bringeth him out of Egypt:
His strength is like the strength of an unicorn.

V.

He shall devour the heathen his enemies;
Their bones he shall crush,
And his arrows he shall tinge in their blood.

VI.

- 9 He croucheth! he is crouched as the lion!
And as the lioness!—Who shall rouse him?
Blessed is he that blesseth thee,
And accursed is he that curseth thee!
- 10 Then Balak's anger was inflamed, and he smote his
hands together. And Balak said unto Balaam, "To
curse mine enemies I called thee; and, behold, thou
hast uttered nought but blessings these three times.

- 11 And now, begone! Hie thee home!—I purposed to
promote thee to great honour; but, behold, Jehovah
12 keepeth thee back from promotion.” Then Balaam said
unto Balak, “Spake I not even unto thy messengers
13 whom thou sentest unto me, saying, Although Balak
would give me his house full of silver and gold, I can-
not transgress the commandment of Jehovah, to do good
14 or evil of mine own inclination; what Jehovah shall
speak, that must I speak? And behold now, as for me,
I go unto my people. Come, I will advertise thee what
this people shall do unto thy people in the latter days.”
Then he assumed his prophetic style, and said:

I.

- Balaam the son of Beor hath said,
Even he hath said who is strong in the secret eye,
16 He hath said who heareth the speech of God,
And knoweth the knowledge of the Most High;
He is laid out at his length, but his eyes are set open.

II.

- 17 I see him! but the season is not yet;
I observe him! but he is not near;
A Star taketh its course from Jacob!
A Sceptred Chief ariseth in Israel!
He shall crush the pillars of Moab,
And enclose within his wall all the children of Seth.

III.

- 18 Edom shall be an acquisition,
An acquisition also shall be Seir, his enemies;
And Israel shall obtain great opulence.
19 He shall go down from Jacob,
And give to destruction what is left without the city.
20 Then he saw the Amalekite; and he assumed his pro-
phetic style, and said:

I.

First of heathen nations is Amalek;
But his posterity is appointed to destruction.

- 21 Then he saw the Kenite; and he assumed his prophetic style, and said:

I.

- Strong is thy habitation,
For on a rock is thy nest placed.
22 Yet is Kain doomed to extirpation;
The wiles of the Assyrian shall make thee captive.
23 Alas! who can make alive when God bringeth upon him desolation?

II.

- 24 Behold, a hungry robber!—the forces of Chittim,
They oppress Ashur! They oppress Heber!
But he also is appointed to destruction.
25 Then Balaam arose and departed, and returned to his home: and Balak also went his way.

THE SONG OF MOSES.

DEUTERONOMY xxxii. 1—43.

I.

- 1 Give ear, O ye heavens, while I speak;
And hear, O earth, the words of my mouth.
2 My lessons shall fall drop by drop like the rain;
My speech shall be spread abroad like the dew,
As showers upon the grass,
As dew upon the herbage:
3 For I proclaim the name of Jehovah:
Ascribe ye greatness to our God.

II.

- 4 The Mighty God, his work is perfect!
For all the measures of his providence are right:
A God of truth, and with nothing of wrong dealing,
Just and righteous is he!

III.

- 5 A blemish in his sight is the mark they bear,
The mark of an alien race :
A perverse and crooked generation.
- 6 Is this the return ye make unto Jehovah,
O silly people, and devoid of thought?
Is he not thy Father ? Thy Owner he ?
He made thee, and set thee in order.

IV.

- 7 Remember the days of old,
Consider the years of innumerable generations ;
Enquire of thy Father, and he will shew thee ;
Of thy elders, and they will relate unto thee ;
- 8 When the Most High assigned the heathen their inheritance,
When he separated the sons of Adam,
He set the bounds of the peoples
With respect to the number of the children of Israel.
- 9 For the portion of Jehovah is his own people :
Jacob is the measured lot of his inheritance.

V.

- 10 He found him in a desert land,
In the howling waste of desolation ;
He led him about, he instructed him,
He kept him as the pupil of his eye.
- 11 As the eagle when she stirreth up her nest,
Hovereth over her young ;
He stretcheth his wings, he taketh him up,
He beareth him on his pinions ;
- 12 Jehovah alone conducteth him,
And with him there is no strange god.

VI.

- 13 He shall make him ride over the high places of the
earth,
And he shall cut the produce of the field ;

- He shall cause him to suck honey out of the rock,
 And oil from the hard stony soil ;
 14 Butter of kine, and milk of the flock,
 With the fat of lambs and rams,
 (Bullocks) the breed of Bashan, and he-goats,
 With the marrow of the kernel of wheat ;
 And thou shalt drink the rich blood of grapes :
 15 Thou hast been pampered with rich food, thou art
 become corpulent and plump.

VII.

- Jacob hath eaten, and hath been full-fed,
 Jeshurun hath been pampered with rich food, and he
 hath kicked ;
 He hath forsaken God, his Maker,
 And despised the Strength of his salvation.
 16 They move him to jealousy by strange gods,
 By abominations they provoke him :
 17 They sacrifice to imagined benefactors, which are no
 gods,
 Gods which they never knew,
 Novelties, upstarts of the moment :
 Your fathers feared them not.

VIII.

- 18 Thou hast dropped all remembrance of Almighty God
 who begat thee,
 Thou hast forgotten God who gave thee birth.
 19 And Jehovah hath seen it, and is indignant
 At the provocation of his sons, and of his daughters ;
 20 And he said, I will hide my face from them,
 I will see what their end will be ;
 For a fickle generation are they,
 Children in whom there is no fidelity.

IX.

- 21 They have inflamed my jealousy by that which is no
 God ;
 They have provoked me by their vanities ;

Therefore I will kindle their jealousy by them which are
no people ;

By silly heathen I will provoke them.

- 22 Verily a fire shall be kindled in mine anger,
And it shall burn to the nethermost hell ;
And it shall devour the earth and its produce,
And set fire to the foundations of the mountains.

X.

- 23 I will bring upon them complicated evils,
My arrows I will expend upon them ;
24 Wasting of famine, and devouring of fire,
And bitter plagues of the solstitial disease ;
And ravenous beasts of prey will I send upon them,
With the venomous bite of the serpent of the dust.
25 Without, the sword shall depopulate ;
And in their chambers, terror [shall seize]
Both the youth and the virgin,
The sucking infant and the hoary head.

XI.

- 26 I said that I would drive them into corners,
I would abolish the remembrance of them among men,
27 Were it not that I was cautious of the insult of the
enemy,
Lest their adversaries should be elated, even to madness ;
Lest they should say, Our own hand is high,
Nothing of all that is the achievement of Jehovah.

XII.

- 28 Truly they are a nation undone for want of policy ;
And there is among them not a particle of sagacity.
29 Would that they were wise, that they understood this,
That they would consider what their end must be !
30 How should one chase a thousand,
And two put a myriad to flight ?
Were it not that their strong God hath sold them,
And that Jehovah hath given them up :
31 For not like our Mighty God is their mighty god ;
Even our enemies themselves can make the distinction.

XIII.

- 32 Verily, of the vine of Sodom is their vine,
And from the burnt fields of Gomorrah :
Their grapes are berries of the aconite,
Their clusters are perfect bitterness ;
33 Fiery poison of dragons is their wine,
And the baneful venom of asps.

XIV.

- 34 Is not this laid up in store with me ?
Sealed up among my treasures ?
35 To me belongeth vengeance, and retribution.
The time shall come when their foot shall slip ;
Verily, the day of their debility is near.
And what is made ready for them hasteneth :
36 For Jehovah will take up the cause of his people ;
And comfort himself concerning his servants.
When he seeth that their power is gone,
And that none is left immured or at large.
37 And when it is said, Where is their god,
The irresistible god with whom they took shelter ?
38 [Their gods] which ate the fat of their sacrifices,
And drank the wine of your oblations.
Let them rise up and help you ;
And let them be your place of safe retreat.

XV.

- 39 See now, that I, even I, am he,
And with me is no god associated ;
I kill, and I bring to life ;
I inflict the deep wound, and I heal it,
And no one from my hand can rescue.
40 When I raise my hand to heaven, and say, I live for
ever :
41 If once I whet the lightning of my sword,
And my hands grasp the instruments of judgment ;
I will render vengeance to my adversaries,
And them that hate me I will requite ;

- 42 I will make my arrows drunk with blood,
 And my sword shall devour flesh ;
 Blood of the slain, flesh of the captives,
 Blood and flesh from the hairy scalp of the enemy.

XVI.

- 43 Sing for joy, O ye heathen, with his people ;
 For he will avenge the blood of his servants,
 And will render vengeance to his adversaries,
 And be propitious to the land of his people.

THE LAST WORDS OF MOSES.

DEUTERONOMY xxxiii.

- 1 THIS is the blessing, with which Moses the man of
 God blessed the children of Israel, before his death.

PART I.

- 2 And he said,

I.

Jehovah came from Sinai,
 And his uprising was from Seir (A).
 He displayed his glory from Mount Paran,
 And from amidst the myriads came forth the Holy
 One (B).
 On his right hand streams (C) [of fire].

II.

- 3 O loving Father (D) of the peoples ⁹,
 All the saints ¹⁰ are in thy hand,
 And they are seated at thy feet ¹,
 And receive (G) of thy doctrine.

⁹ — “ of the peoples ;” *i. e.* of all mankind.

¹⁰ “ All the saints ” — The faithful and godly of all nations. See note (E).

¹ — “ at thy feet ” — The attitude of disciples, with respect to the master. St. Paul was brought up at the feet of Gamaliel. See note (F).

III.

- 4 To us² Moses (H) prescribed a law.—
 Jacob is the inheritance of the Preacher.
 5 And³ he shall be king in Jeshurun (I),
 When the chiefs of the peoples (K) gather themselves
 together
 In union with the tribes of Israel.

PART II.

I.

- 6 Reuben shall live—he shall not die⁴.
 But Simeon (L) few shall be his numbers.
 7 But this for Judah : and he said,

² “To us”— But though all men receive of the Divine instruction in due proportion and at proper seasons, a particular law is now given to us ; and this is the reason of the institution of the law, that the knowledge of the true God might be preserved in one family at least, by miracle. That it should be preserved somewhere in the world, was necessary. The degeneracy of mankind was come to that degree, that the true religion could nowhere be preserved otherwise than by miracle. Miracle (perpetual miracle) was not the proper expedient for the general preservation of it, because it must strike the human mind too forcibly, to be consistent with the freedom of a moral agent. A single family, therefore, was selected in which the truth might be preserved in a way which, generally, was ineligible. And by this contrivance an ineligible way, perhaps, was taken of doing a necessary thing (necessary in the schemes of mercy) ; but it was used, as wisdom required it should be used, in the least possible extent. The family, which, for the general good, were chosen to be the immediate object of this miraculous discipline, and ultimately the vehicle of salvation to all mankind, enjoyed no small privilege, and is here called, with great propriety, “the inheritance of the Preacher,” and, in St. John’s Gospel, “his own.”

³ “He shall be king”— *i. e.* he, the Preacher, shall be king. It is evident that the Preacher here is our Lord Jesus Christ, described in his character of the teacher of the way of salvation. He has been, indeed, in all ages the teacher, the person immediately acting in all immediate communications of Jehovah with the sons of men.

⁴ Though Reuben was destined for his crimes never to attain the pre-eminence which, as the first-born, he might have expected, yet here it is graciously promised that the tribe shall not be extinct.

II.

- Hear, O Jehovah, the voice of Judah ;
 And bring thou unto him the Mighty One of his people :
 Great for himself shall be his power,
 And thou shalt be [his] helper against his enemies (m).
 8 And to Levi he said,

III.

- Thy Thummim and thy Urim ⁵ are for the Man (n), thy
 gracious (o) Benefactor,
 Whom thou hast proved at Massah,
 With whom thou contendedst at the waters of Meribah :
 9 For him ⁶, who saith of his father and his mother,
 I have never seen them,
 And owneth not his brethren,
 And his sons he acknowledgeth not ;
 [But saith] Let them observe (p) thy word,
 And keep thy covenant.
 10 They shall teach ⁷ thy precepts unto Jacob,
 And thy law unto Israel ;
 They shall place incense at thy nostrils,
 And holocausts upon thy altar.
 11 Bless, O Jehovah, his persevering virtue (q),
 And be propitious to the work of his hands.

⁵ "Thy Thummim and thy Urim," &c. The eternal high priesthood, of which thine is but the type, belongs to Him, who will exhibit in the merit of his intercession, in the perfection of his sacrifice, in the clearness of his doctrine, and in the sanctity of his life, all that is adumbrated in the solidity and lustre of the gems upon thy robe.

⁶ See Matt. xii. 46—50. Mark iii. 32—35. Luke ii. 48, 49 ; viii. 19, 21.

⁷ "They shall teach"—They, who shall have observed God's word, and kept his covenant, and shall accordingly be acknowledged by Christ as his brethren and his sons, "they shall teach," &c. ; that is, they shall be employed by Him in the propagation of his religion, and called even to the priest's office. But though the Christian priesthood is principally intended, there is, as I conceive, an indirect retrospective allusion to the zeal and loyalty of the tribe of Levi, in discharging the painful duty of executing judgment upon the worshippers of the golden calf, Exod. xxxii. 25—29 : which good conduct of the tribe is called in the next verse "his" (that is, Levi's) "persevering virtue."

Smite the loins of them that rise against him,
And of them that hate him, that they rise no more.

IV.

- 12 Of Benjamin he said,
The well-beloved of Jehovah
Shall dwell in security close by him ⁸,
Overshadowed by him (R) all the day,
And dwelling between his shoulders ⁹.

V.

- 13 And of Joseph he said,
[A land] of the blessings of Jehovah is his land,
Of the rich gifts (s) of the skies above (T),
Of the dew, and of the abyss beneath ¹.
14 Of choice fruits (s) ripened by the sun,
Of delicacies (s), the growth of every moon (U).
15 Of the chief of the primeval mountains (U),
And of the wealth (s) of the everlasting hills ².

⁸ — "close by him." It has been a doubt among the learned, whether the city of Jerusalem, where Jehovah held his residence in the Temple, belonged to the tribe of Judah or of Benjamin. The fact I take to be, that it belonged to the tribe of Judah, because it was captured from the Jebusites by David, who was of that tribe. But the site of it was within the border of the tribe of Benjamin, as their border was originally drawn in the partition of the land by Joshua. At any rate, the city was on the confines of the two tribes, and this is Benjamin's dwelling close by Jehovah.

⁹ See note (R).

¹ The skies above, and the abyss beneath, are the most general physical agents in producing, according to the varieties of the soil on which they have to act, the proper fruits of the several climates; and, as such, are mentioned in the first place here. The influence of the skies (the atmosphere) is universally understood and acknowledged. But that of the abyss is not so generally obvious. But the central abyss is certainly the great reservoir which supplies the far greater part of the fresh water, which fertilizes the surface of the earth. What falls in rain is greatly insufficient for the continual supply, much more insufficient for the first formation of great rivers and fresh lakes.

² Crowned with vast forests of useful and ornamental timber, maintaining sheep and cattle on their sides, bearing in some parts rich crops

- 16 And of the riches (s) of the earth and its plenty,
 And the favour of those who placed their tent (v) in the
 bush³,
 Shall come upon the head of Joseph,
 And upon the crown of the outcast of his brethren.
- 17 The beauty of the firstling of his herd (w) is his,
 And his horns are the horns of the buffalo,
 With them he shall gore the peoples ;
 They shall pierce (x) [the nations at] the ends of the
 world :
 And they are the myriads of Ephraim,
 And the thousands of Manasseh.

VI.

- 18 And unto Zebulun (y) he said,
 Rejoice, O Zebulun, in thy goings abroad⁴,
 And Issachar in thy tents⁴.
- 19 The peoples they shall call to the mountain⁵,
 There they shall sacrifice sacrifices of righteousness.
 Verily they shall suck the overflowing of the seas,
 And the treasures buried in the sand⁶.

of corn, and containing mines and quarries in her bowels. Although the mountains of Palestine were by no means chief of the primeval mountains in height, yet none abounded more in the articles subservient to the common uses of human life. In this respect they were among the chief.

³ — “of those who placed their tent in the bush.” That is, the Persons of the Godhead.

⁴ — “in thy goings abroad,” in thy foreign commerce : — “in thy tents,” in thy domestic occupations.

⁵ — “to the mountain ;” *i. e.* to the mountain of God’s house. They shall be principal instruments in converting the Gentiles to the faith and worship of the true God. The Gospel was first preached and the first converts made in those parts. See Matt. iv. 13—16.

⁶ — “the overflowing of the seas,” &c. I agree with Dr. Durell, and other learned commentators, that “the overflowing of the seas,” and “treasures buried in the sand,” are to be understood with particular allusion to the fish affording the purple dye, and the excellent materials for the manufacture of glass, both abounding on these coasts.

VII.

- 20 And of Gad he said,
 Blessed be he that enlargeth Gad ⁷;
 Like a lion he reposeth [in his lair]
 When he hath torn the shoulder and the head.
- 21 For he provided a prime part for himself ⁸,
 When the commissioner (z) appointed the portions,
 He (AA) was housed ⁹, and had lodged (BB) the heads of
 the people ¹:
 He executed the just decrees of Jehovah,
 And his judgments, with Israel ².

VIII.

- 22 And of Dan he said,
 Dan is a lion's whelp,
 Which springeth from Bashan ³.

IX.

- 23 And of Naphtali he said,
 O Naphtali! satisfied with the favour

⁷ "Blessed be he," &c. Blessed be God, who placeth Gad in a condition of independence, ease, and security, in an ample territory.

⁸ — "a prime part for himself." A settlement in a fine country of rich pasture in the land of Gilead. See Numb. xxxii. 1—5. 33.

⁹ "When the commissioner appointed the portions, he was housed." Gad had received his inheritance in the land of Gilead, and was settled in it, before the general division of the promised land. See Numb. xxxiv. 13—15.

¹ — "had lodged the heads of the people;" viz. in the principal cities of the conquered country. See Numb. xxxii. 34—36.

² "He executed"— This tribe, in conjunction with the rest of the people of Israel, executed God's judgments upon the Canaanites. See Numb. xxxii. 18—32. Josh. i. 12—16; iv. 12, 13; and xxi. 43; xxii. 6.

³ The allusion is to the successful expedition of the Danites against the town of Laish, at a great distance from their proper territory, in the northern extremity of the land. But the circumstance of leaping from Bashan, is an adjunct of the lion, not of Dan. For the tribe of Dan had no possessions in Bashan. See note (cc).

Of Jehovah, replenish'd with his blessings !
Possess thou the sea and the south ⁴.

X.

- 24 And of Asher he said,
Blessed in children is Asher,
He shall be the delight of his brethren,
And shall dip his foot in oil.
25 Of iron and brass shall be thy sandals (DD),
And in proportion to thy days shall be thy strength ⁵.

PART III.

I.

- 26 None is like the God of Jeshurun.
Thy helper is he that rideth (EE) the heavens,
And the atmosphere (FF) in his might.

II.

- 27 The [only] refuge is the eternal God (GG) ;
The [sure] sustentacle (HH), the everlasting arms.
He shall drive out the enemy before thee,
And shall say, Perish (II).
28 And Israel shall dwell in security ;
The issue of Jacob, all alone ⁶,
Upon a land of corn and wine.
His skies also shall distil the thick small rain (KK).

III.

- 29 Happy thou, O Israel ! Who like thee,
O people, preserved by Jehovah ;

⁴ — “the sea and the south.” The territory of Naphtali, beginning north of the sea of Tiberias, occupied the whole coast of that sea on the western side down to the very southernmost corner.

⁵ — “in proportion to thy days shall be thy strength.” This I take to be a promise of increasing wealth and prosperity to the very end of their political existence.

⁶ The enemy being driven out and destroyed, Israel shall remain sole possessor of the country, unmolested by his neighbours.

Jehovah (LL), the shield of thy defence, the sword of thy
proud victories.

Thine enemies with fawning flattery shall make court to
thee (MM),

And thou shalt trample on their heights⁷.

THE SONG OF DEBORAH.

JUDGES v.

- 1 THEN sang Deborah, and Barak the son of Abinoam, on
that day, saying,

PART I.

2	*	*	*	*	*	*	*	*	*
	*	*	*	*	*	*	*	*	*

I.

- 3 Hear, O ye kings ; Give ear, O ye counsellors⁸ ;
To Jehovah I [will sing, even] I will sing,
I will chaunt the lay to Jehovah God of Israel.

II.

- 4 Jehovah, at thy setting forth from Seir,
At thy marching from the field of Edom,
The earth shook, the heavens also poured down,
Even the thick clouds poured down water.
- 5 The mountains melted down before Jehovah,
Sinai itself, before Jehovah God of Israel.

⁷ — "their heights." That is, their great men ; their warriors, and
mighty potentates.

⁸ — "counsellors ;" *i. e.* counsellors of state, privy counsellors.

III.

- 6 In the days of Shamgar, the son of Anath,
 In the days of Jael ⁹, the highways were deserted ¹ ;
 And they who had travelled the highways,
 Travelled roads of perversity.
- 7 The rural judge ceased ² in Israel,
 Ceased, till what time I Deborah arose,
 What time I arose a mother in Israel.

IV.

- 8 He ³ chooseth new gods.—
 Strait the besieger (B) at the gates.—
 Is shield seen, or javelin,
 Among forty thousand in Israel ⁴ ?

V.

- 9 The leaders of Israel have my heart ;
 You, who were foremost in the public cause, bless
 Jehovah.
 While (c) so many in Israel declined the honourable
 danger,
 For the volunteering of the people, bless Jehovah.

⁹ "In the days of Shamgar—In the days of Jael ;" *i. e.* from Shamgar's time to the present ; for Jael was contemporary with Deborah. The circumstance, that this state of weakness and disorder prevailed in the nation in Jael's time, is mentioned to account for the zeal with which this heroine was animated for the deliverance of her country.

¹ —"the highways"—*i. e.* the highways of God's commandments. The sequel justifies this exposition.

² "The rural judge ceased." There was no regular administration of justice. See note (A).

³ "He," *i. e.* Israel.

⁴ "Among forty thousand in Israel ;" *i. e.* in the whole tribe of Naphtali. In the enumeration of the Israelites in the plains of Moab (Numb. xxvi.), Naphtali mustered 45,400 effective men. This tribe was, probably, the immediate and principal subject of Jabin's oppression.

VI.

- 10 You that ride the asses with sleek shining skin ⁵,
 You that sit in judgment,
 And you that walk by the way, concert your measures :
 11 For the watering places resound with the noise of batta-
 lions forming (D).
 There they shall celebrate the justice of Jehovah,
 Justice signally displayed in the cause of Israel (E).

VII.

- 12 Strait the people of Jehovah go down by the gates.
 Awake ! Awake, Deborah !
 Awake ! Awake ! was the general cry (F).
 Arise, Barak ! and captivate
 Thy captives, O son of Abinoam.

VIII.

- 13 Then went down the remnant⁶ of each bold leader's
 troop (G) ;
 The people of Jehovah went down with me against the
 mighty (H).
 14 " From Ephraim was their beginning at Mount Ama-
 lek⁷,"
 After him (I) followed Benjamin with his (I) numerous
 troops.

IX.

From Machir went down the delineators⁸ (K),
 And from Zebulon they that draw the pen of the scribe :

⁵ " You that ride the asses," &c. ; *i. e.* governors of cities. See chap. x. 4, and xii. 14.

⁶ — " the remnant." The remains of their forces harassed and wasted under the oppression of the Canaanites.

⁷ " From Ephraim," &c. This, and all other lines in my translation, marked with inverted commas, and any single words so marked, are taken from Dr. Kennicott.

⁸ — " delineators." Who were the delineators, and how were they different from the scribes ? I apprehend, at this time, two sorts of

- 15 And the princes of Issachar [went] with Deborah,
 And Issachar strengthened Barak⁹,
 "Sent close at his feet into the valley."

X.

- "At the separation of Reuben great were the impressions of the heart!"
- 16 Wherefore didst thou abide between the hillocks (L)?
 To listen to the shrill bleatings of the flocks?
 At the separation of Reuben great were the searchings
 of the heart.

XI.

- 17 Gad (M) kept close at home upon the banks of Jordan.
 And Dan, wherefore slunk he like a coward to his
 ships (N)?
 Asher sat still by the haven of the sea,
 And kept close at home beside his creeks.

XII.

- 18 "Zebulon was the people, who exposed their lives to
 death,
 "And Naphtali on the heights of the country."

PART II. THE BATTLE.

I.

- 19 The kings came—they were brought to action (O);
 Then were the kings of Canaan brought to action,

writing,—the hieroglyphic and the alphabetic,—were both in use among the Jews, as among other people of the east. The latter was, indeed, by this time an invention of very great antiquity; but the other, far more ancient, was not yet laid aside. The delineators I take to be those who excelled in the first; the scribes were such as practised the second.

⁹ "Issachar strengthened Barak." Barak's own force consisted of the men of Zebulon and Naphtali. See chap. iv. 6—10. The tribe of Issachar rose at Deborah's call, and was an addition to Barak's strength, forming his rear.

In Taanach, by the waters of Megiddo.
No ransom was taken in money (p).

II.

- 20 From heaven the stars were engaged in the battle ¹,
From their orbits (q) they were engaged in the battle
with Sisera.
21 The river Kishon swept them away,
The overtaking (r) river, the river Kishon.
O Deborah (s), thou tramplest upon strength !

III.

- 22 Then were the hoofs of the horses "battered,"
By the scamperings ², the scamperings of his mightiest
chiefs (t).

PART III. THE VICTORY.

I.

- 23 Curse ye Meroz, saith the Angel of Jehovah,
Curse ye bitterly the inhabitants of that place ³,
Because they came not to the help of Jehovah,
To the help of Jehovah against mighty warriors.

II.

- 24 Blessed above women
Shall Jael, the wife of Heber the Kenite, be ;

¹ Josephus says, that as soon as the two armies were engaged, a heavy storm came on, with much rain and hail ; that the wind set to drive the rain in the faces of the Canaanites, so that they could not see before them ; that the wet rendered the bows and the slings useless, and the cold benumbed the soldiers to that degree, that they could not strike with their swords, while the Israelites suffered little from the storm, the wind sitting in their backs.—Antiq. lib. v. c. 25. Certainly the song alludes to extraordinary commotions in the atmosphere, produced by the influence of the heavenly bodies.

² — "the scamperings," namely, in flight. — "his," i. e. Sisera's.

³ What place it was, is totally unknown.

Above women in the tent shall she be blessed.

- 25 He asked water, she gave him milk;
She presented butter in a princely bowl.

III.

- 26 Her hand she stretches it forth to the nail,
Her right hand to the workman's hammer.
She hammers Sisera, making deep impression on his
head,
And she drives in the nail, and pierces quite through his
temples.

IV.

- 27 Between her feet he sunk, he fell, he stretched himself
at his length ⁴,
Between her feet he sunk, he fell;
Where he sunk, there he fell, a ruin!

V.

- 28 Through the window looked out the mother of Sisera,
And cried through the lattice,
Why lingers his chariot to return?
Why so tardy the wheels of his chariot?

VI.

- 29 One of the most accomplished of her ladies (v) answers
her,
She even returns answer to herself;
30 Are they not conquering? dividing the spoil?
A delicious damsel the prize of each (v) valiant chief.
A particoloured piece [is] Sisera's prize,
A particoloured piece of embroidery,
"For my neck a prize!"

⁴ — "he sunk, he fell, he stretched himself at his length." The three verbs describe the progressive phenomena of violent death. First, the body sinks in an heap; then falls to the ground; and, lastly, stretches itself at full length.

VII.

So perish all thine enemies, O Jehovah,
But let them that love thee be as the rising of the sun
in his full strength.

HANNAH'S THANKSGIVING.

1 SAMUEL II. 1—10.

I.

- 1 My heart leaps with joy through Jehovah,
My horn is exalted by Jehovah ;
My mouth is opened wide against mine enemies,
For by thy deliverance I am made joyful.

II.

- 2 There is none holy like Jehovah,
Verily there is none just but thee :
There is none strong like our God.

III.

- 3 Wrangle no more : talk no more so lofty, so lofty ;
Let perversity no more issue from your mouth :
For Jehovah is the God universal in knowledge,
And by him events are regulated.

IV.

- 4 The bows of mighty warriors he withholds from action,
But they that tottered as they went are girt with
strength.
5 They that were fed to the full hire themselves out for
bread,
But the hungry are ceased for ever.
The barren hath borne seven children,
While the prolific woman is waxed feeble.

V.

- 6 Jehovah killeth, and maketh alive :
He bringeth down to the grave, and raiseth up.
7 Jehovah maketh poor, and maketh rich :
He bringeth low, he also setteth high.

VI.

- 8 Raising up the poor from the dust,
He exalteth the beggar from the dunghill,
To seat them with nobles,
And he will cause them to inherit the throne of glory :
For to Jehovah belong the instruments of the earth's
solidity,
And he hath set the world upon them.

VII.

- 9 The footsteps of his Saint he will guard,
But the impious shall be kept quiet in darkness ;
For not by strength shall any one become mighty.

VIII.

- 10 Jehovah ! his adversary shall be broken to pieces ;
Against him he shall thunder in the heavens ;
Jehovah shall judge the extremities of the earth,
And he shall give strength to his king,
And exalt the horn of his anointed one.

DEATH OF SAUL AND JONATHAN.

2 SAMUEL i. 17—26.

I.

- 17 AND this was the Lamentation of David over Saul and
Jonathan his son.
18 And he commanded, that the children of Israel should
learn it, (*viz.*)

- The bow. Behold it is written in the Book of Jasher ⁵.
 19 O pride of Israel, upon the heights of thy own country
 slain ⁶,
 How are mighty warriors fallen !
 20 Tell it not in Gath,
 Publish not the tidings in the streets of Ascalon ;
 Lest the daughters of the Philistim rejoice,
 Lest frantic joy transport the daughters of the uncir-
 cumcised.

II.

- 21 Ye hills of Gilboa, upon you be neither rain nor dew,
 Nor harvest heaps for spontaneous offering ;
 For there was thrown away the shield of mighty war-
 riors,
 The shield of Saul—armour anointed with oil.
 22 The bow of Jonathan turned not back,
 The sword of Saul returned not,
 Till drenched with the blood of the slain,
 Glutted with the marrow of the mighty.

III.

- 23 Saul and Jonathan were united in affection,
 They were the delight of each other in their lives,
 And in their death they were not separated :
 Fleeter they were than eagles,
 Stronger than lions.

IV.

- 24 Daughters of Israel ! weep over Saul,
 Over him, who clothed you in scarlet, with all the luxu-
 ries of dress ;
 Over him, who covered your garments with ornaments
 of gold.
 25 How are mighty warriors fallen in the battle !
 O Jonathan, slain upon thy native hills !

⁵ See Lowth's Prelections.

⁶ Or, " O pride of Israel, slain upon thy native hills."

V.

- 26 It grieveth me for thee, my brother Jonathan.
 Pleasant beyond measure hast thou been to me;
 Inestimable thy friendship, beyond the love of women.
 How are mighty warriors fallen!
 The weapons of war destroyed!
-

THE LAST WORDS OF DAVID.

2 SAMUEL xxiii. 1—7.

I.

- 1 DAVID, the son of Jesse, saith,
 And the man saith who hath been raised up on high,
 The anointed of the God of Jacob,
 And the sweet psalmist of Israel⁷:

II.

- 2 The Spirit of Jehovah speaketh by me,
 And his word is upon my tongue;
 3 The God of Israel saith,
 To me speaketh the Rock of Israel.

III.

- The JUST ONE ruleth⁸ over men,
 He ruleth⁹ *by the fear* of God.
 4 And as the light of the morning [he¹] shall arise,

⁷ Literally, "He that is sweet in the songs of Israel." — "Israelitico-rum carminum deliciæ," Castalio.

⁸ Or, "shall rule," and so in the line following.

⁹ בִּירָאת, MSS.

¹ "He," the Just One. I see no necessity for inserting Jehovah here, to be the nominative of the verb יִרְחֵ. The ellipsis of the pronoun of the third person is frequent in all languages, when the subject of the verb cannot be mistaken; which is the case here, when the lines are properly divided.

The sun of a morning without clouds,
Shining after rain upon the verdure of the ground².

IV.

- 5 Is not my house established with God,
Inasmuch as he hath settled with me an everlasting
covenant,
*Regular and guarded*³ in every article?
Verily my salvation is complete, complete is my wish⁴;
Will he not make him to grow⁵?

V.

- 6 The profane⁶ are all of them, like the thorn, to be
extirpated⁷,
For they will not be taken by the hand⁸.

² "Shining after rain upon the verdure of the ground." — "Shining upon." מִנֶּהֱבֵה, participle Hiphil of the verb נָהַב. — "after rain." The air is generally in the purest state after heavy showers in the spring, and the sun shines with heightened lustre. — "the verdure of the ground:" literally, "the young herbage from the ground." This mention of the herbage, or verdure, presents the idea of spring. What an assemblage of pleasing images! the dawn—sunrise—sunshine after rain—the vernal season.

³ "Regular and guarded." עֲרוּכָה—וְשִׁמּוּרָה. I take these words for forensic terms.

⁴ For חָפֶץ, I read, with Houbigant, חִפְצִי.

⁵ "For God shall make him to grow." For יַצְמִיחַ: וּבִלְעֵל, I read יַצְמִיחוּ: בִּלְעֵל, taking כִּי again interrogatively. — "Him to grow." "Him," that is, the Just One, the subject of the third stanza, and the principal subject of the covenant here mentioned, who is perpetually spoken of in prophecy under the image of "a growing plant," or "branch." See Jer. xxxiii. 15; xxiii. 5; Zach. iii. 8; vi. 12; Is. iv. 2. In these passages, and particularly in Jer. xxiii. 5, an allusion may well be supposed to this original prophecy of David.

⁶ "The profane." Houbigant is mistaken when he says the word בִּלְעֵל is never used but when attached to some noun substantive, as אִישׁ בֶּן, &c. It is evidently used as a collective in Nahum ii. 1. As a collective, the plurals בָּלְעֵל, בָּלְעֵלִים, &c. are properly joined with it. The insertion, therefore, of the word בָּנִי is unnecessary. Neither the sense nor the syntax demands it; and it is without authority either of MSS. or versions. בִּלְעֵל, "the profligate, the profane, the graceless, the reprobate."

⁷ — "the thorn to be extirpated." כִּקְיֹץ מִנֶּה, quasi spina evellenda.

⁸ "For they will not be taken by the hand." They will not accept of the Redeemer's help.

- 7 And whoever shall approach unto them shall be filled
 With iron and the wood of a spear⁹,
 But in the sabbath¹ they shall be utterly burnt with
 fire.

CRITICAL NOTES

ON

THE LAST WORDS OF JACOB.

GENESIS XLIX.

Verse 2. "Come together." This introductory couplet, composed of tetrameters, containing seventeen letters each, is the proem of the whole song.

Verses 3, 4. "Reuben," &c. Reuben's part consists of two stanzas, each a triplet. The first enumerates the privileges of his birth-right; the second declares his crime, and denounces his punishment.

(A) "First fruit of my manly vigour," ראשית אומי. That this expression signifies "an eldest son is certain." It occurs in this sense in Deut. xxi. 17; Ps. lxxviii. 51, and cv. 36. In the two last places it is rendered by the LXX, ἀπαρχὴν πόνου or πόνων. That און particularly signifies "the generative vigour of the male in procreation," see my Hosea, Critical Notes, chap. ix. note (F).

⁹ "And whoever — with iron and the wood of a spear." Dr. Kennicott very properly supposes an allusion to the iron spikes which fastened our Lord's body to the cross, and the spear which pierced his side. But as these sons of Belial persecuted not our Lord only, but others, the first preachers of Christianity who came unto them, as he had done, with words of friendly admonition and reproof, as before the times of the gospel they persecuted the prophets who were sent to them upon the like merciful errand, I think the word שׂא is rather to be rendered by the indefinite pronoun, "siquis," or "whoever," for which it often stands, than by '*The Man*,' as Dr. Kennicott renders it, understanding it specifically of Christ. Prophecy, I think, rather delights in very general expressions, with very particular allusions.

¹ — "in the sabbath;" i. e. in the end of all things: that final sabbatism of the people of God, of which the apostle speaks in Hebrews iv. 9.

(B) — “in might.” So I render *עַז*, not “violence.” By rendering it “violence,” Dr. Durell has, in my judgment, destroyed the principal beauty of this part of the poem; which consists in a sudden transition from the enumeration of Reuben’s privileges to the denunciation of his punishment. To preserve this, there should not be the least intimation of his ill desert in the first triplet. The noun *עַז* primarily signifies “the natural strength and vigour” of any thing, animate or inanimate: but, applied to men, it more frequently denotes that union of bodily strength and mental valour, which is rendered by the English word “might.”

(C) “Unrestrained,” *פָּחוּז*. Whether this word, in its natural and primary sense, express “the fluidity” of water in general, or “the rapidity” of a torrent, seems uncertain. It is difficult, therefore, to decide whether it be used here to signify the “levity” of Reuben’s character, as a man of pleasure and gallantry, or the unbridled “impetuosity” of his passions. The LXX take it in the latter sense. They seem to have followed the reading of the Samaritan *פָּחוּזָה*, which Dr. Durell too adopts: “Thou hast been unrestrained.”

Verses 5—7. “Simeon and Levi”— To Simeon and Levi three stanzas are allotted. The first, an introductory couplet; the second, two couplets declaring their crime; the third, two couplets denouncing their punishment.

(D) — “true brethren,” *אֶחָיִם*. — “tam moribus quam partu gemelli. Non tam germanitatem respicit, quam simile ingenium.” Jun.

(E) “Their swords”— If the noun *מִכְרֵיהֶם* be referred to the root *מָכַר*, and the sense be fetched from the Chaldee dialect, in which *מָכַר* signifies “desponsare” (see Castell), *מִכְרֵיהֶם* may signify “their marriage-contracts;” and the sense will be

“ Their marriage-contracts are instruments of violence.”

Thus the passage is interpreted by Rivetus, and near to the same purpose by Kennicott. This exposition agrees well with the story. But I greatly prefer the rendering I have given, as the best of all, because the simplest, and brought out of the words in their genuine Hebrew sense :

“ Their swords are weapons of violence.”

— “swords.” The noun מכרת (plural of מכרה) I refer to the root כרה, “to cut, or stab;” thence מכרה, any cutting or stabbing instrument, “a knife,” or “sword:” and hence the Greek μάχαρα.

(F) — “my valour,” כבד, “my liver.” Compare Ps. lvii. 9. But perhaps כבד may signify any of the larger entrails, as well as the liver, especially “the heart.” The liver, however, was probably esteemed the seat of the passions in general, before men refined so far, as to make the heart the seat of the mental passions, and the liver that of the appetites only. See Æsch. Agamemnon, line 801.

(G) — “the prince.” For שור, I read, with Dr. Kennicott, שר. Note, that the words איש and שר, which are evidently antithetic in this distich, are to be understood collectively of classes, not of individuals; איש, “plebem;” שר, “domum regiam.” Simeon and Levi, in the affair of Sichem, made slaughter of the common people; and the royal family they extirpated root and branch.

Verses 8—12. “Judah”— Judah’s part takes up four entire stanzas. The first a triplet, declaring the superiority of the tribe of Judah in military prowess: the second, composed of two couplets; in which the same subject is amplified, and the strength and grandeur of the kingdom of Judah are signified, under images taken from the actions of the lion. The third stanza is again composed of two couplets, declaring the duration of the political existence of Judah, as the head of the true church. The fourth, in three couplets, describes the fertility of his territory.

(H) — “lion’s dam,” לבית, properly “a lioness suckling her young.”

(I) — “his foal.” The Samaritan, and several MSS. of Dr. Kennicott’s, read עירי, with the masculine suffix.

Verse 13. “Zabulon”— Zabulon has a single stanza, a triplet, describing the situation of his district.

(K) — “a haven for ships.” I read, with the Samaritan, and many MSS., אניות. Dr. Durell, in his note upon this passage, maintains that the Carmel, which is mentioned in the book of Joshua as the boundary of Asher’s portion on

the south-west, is not the mountain of that name, but a plain, which, in later times, was called the Plain of Sharon. This plain lies on the northern side of the river Belus. And if this was the extremity of Asher's land, the fine haven, between the mouths of the Belus and the Kishon, was in Zabulon's portion.

Verses 13, 15. "Issachar"— Issachar has a single stanza, of three couplets, describing the genius of his posterity, their territory, and their occupation.

(L) — "two panniers," מִשְׁפָּתַי. I refer this word to the root שָׁפַח, which signifies "to stick up," or "to be prominent." Hence the substantive מִשְׁפָּח may signify any "gibbosity, or prominence." And the panniers of the laden ass form prominences, sticking up on each side above the back of the animal, when he is pleased to lie down upon his belly; which is the posture here described. Possibly some oblique allusion may be intended, in this word, to the mountains, which on two sides, on the north and on the south, bounded the fair valley of Jesreel, in which Issachar had his portion.

(M) — "the settlement," מְנוּחָה. In this sense the LXX seem to have taken the word; for they render it by ἀνάπαυσιν, by which is to be understood, not the condition, but the place of rest.

(N) — "tribute service." I have endeavoured to preserve the ambiguity of the original expression. It seems uncertain whether the words מִס עֶבֶר signify "a tribute paid, instead of a service to be performed;" or "a service performed, instead of a tribute to be paid." See Josh. xvi. 10. and 1 Kings ix. 21. Perhaps they may occasionally denote either; and the first sense seems the best adapted to this place.

The LXX have καὶ ἐγενήθη ἄνθρωπος γεωργός, as if, instead of לָמַס, their copies had לָאִישׁ. This reading is well consistent with what precedes. Issachar, finding himself in a fine champaign country, devotes himself, according to the LXX, to agriculture.

Verses 16—18. "Dan"— Dan has two stanzas, and a monadic close. The first stanza consists of a single couplet, declaring that Dan, though the son of a slave, should be upon a footing with the sons of Leah and Rachel; the second, of two couplets, expressing the genius of the Danites

for stratagem. The monadic close is a devout declaration of the patriarch's faith in the promises of the final deliverance.

Verse 19. "Gad"—Gad has a single stanza, of one couplet, describing the tribe, from its extreme situation, as exposed to frequent incursions of invaders, but always making reprisal on the enemy in his retreat.

Verses 20, 21. Asher and Naphtali have each a single stanza of one couplet, describing the fertility of the territory, and the opulence of the tribes.

(O) — "marrow of bread." For שֶׁמֶן, I read שֶׁמֶן, שֶׁמֶן לחֶמֶת, שֶׁמֶן לחֶמֶת, that ה may be the sign of the genitive case, and the ו merely paragogic.

(P) — "spreading oak," אֵילֵךְ, 'the evergreen oak,' or 'ilex.' The participle שֶׁלֹּחַ, which, applied to a hind, might properly render 'let loose,' applied to a tree, expresses the circumstance of its "extending" its branches in all directions.

(Q) — "graceful shoots," אֵמֹר is the "extreme shoot" at the top of a growing tree; and אֵמֹר seems to be used here in the same sense, if, indeed, the true reading be not אֵמֹרִי. The poetry of any language will hardly afford a more pleasing image of strength and vigour, than an ilex with an ample head, still putting forth fresh shoots. Bochart was, I believe, the first who thought of this interpretation of this distich.

Verses 22—26. "Graceful is the person of Joseph"—Joseph has four stanzas. The first, a triplet, commending the beauty of his person; the second, composed of three couplets, describing the difficulties with which he had struggled through the malice of his enemies, and referring his deliverance and exaltation to the immediate interposition of Providence. The two last stanzas, consisting of five lines each, promise a continual manifestation of the favour of Heaven in all manner of temporal blessings.

(R) "Graceful is the person," &c. For פֶּרֶת, I read, with Houbigant, and many of the best of the Jewish critics, פֶּאֶרֶת. The verb פָּאֵר signifies "to decorate, to adorn, to make glorious." Hence come the nouns פֶּאֶר, תִּפְאָרֶת, תִּפְאָרָה, which signify "beauty, glory, ornamental dress," in general; or, in particular, certain "ornamental parts of the head-dress." Hence I think that פֶּאֶרֶת, or פֶּאֶרֶת, may denote that "attractive grace of person," which is the result of natural beauty

heightened by the ornaments of dress. For this we have no one word in our language. It is true, that פארה occurs in the sense of "a bough," in which our Public Translation takes it in this place. But this sense of the word is figurative, because boughs are the ornamental dress of trees.

Dr. Durell's interpretation may seem, in some degree, countenanced by the parallel place of the last words of Moses, where Joseph is described under the image of a "young bullock." But where is the propriety of setting the bullock by a well? He would be more fitly placed in a rich meadow. The necessity we shall be under, of placing our bullock by a well, seems an insuperable objection to that interpretation. Unless, indeed, it could be supposed, that the meadow might be expressed by the well, or spring of water, which might be in the meadow, and might contribute to the richness of the pasture. But this appears to me a very harsh metonymy.

(S) "Upon him are the eyes"—. Although I render, as if the reading were עין עלי, yet I propose not any alteration of the text. עין עלי would render that "eyes are upon him;" עין עלי renders that "he is under the eyes," which is the very same thing. Either expression denotes that he was the object of the attentive and interested inspection of the ladies.

(T) — "when they walk." The plural noun בנות may seem to require that the adjective צעדה should be plural. But the anomaly of the construction is not indefensible. In the best Greek writers, particularly the Attic, when two nouns occur one under the government of the other, it is not unusual for an adjective, which ought to agree wholly with the one, to be made to agree partly with the one, and partly with the other. Thus, — ἀκούω φθόγγον ὀρνίθων κακῶ κλάζοντας οἷστρον. Soph. Antig. lin. 1013. Here ὀρνίθων is under the government of φθόγγον κλάζοντας, which should entirely in concord with the former agree in number with that, but with the latter in case. So in the Hebrew, בנות being under the government of עין, the adjective צעדה, which ought to agree entirely with בנות, is made to agree in number with עין.

(U) "They have borne him ill will — shafts." In this couplet I have taken the liberty of making a conjectural

emendation, which consists, however, merely in a transposition of the words, which in the printed Bibles stand thus :

וימררהו ורבו וישטמחו בעלי הצים

Here are five words composed of twenty-six letters, which are twice as many as are usually contained in any couplet of trimeters of the mean length, and more almost by a third part than are to be found in any tetrameter in this poem. Of these five words, therefore, since they would make a single line too long, a couplet must be formed. But, preserving the order in which they stand, it is impossible to form them into two lines, which may be nearly of an equal length. For if the three verbs be put into one line, and the two nouns into another, the first line will contain eighteen letters, the second no more than eight. Again, if the first line be formed of the two first verbs, and the third verb with the two nouns be thrown into the second, we shall then have but eleven letters in the first line, while in the second we shall find fifteen. An inequality so rarely to be found in the corresponding lines of the couplet, that, wherever it occurs, it may be considered as a symptom of a corrupted text. I, therefore, venture to change the order of the words, for one which seems more natural, at the same time that it is more consistent with what we know of the laws of Hebrew verse :

וישטמחו וימררהו
ורבו בעלי הצים

Thus we have a couplet, of which the first line has fourteen letters, and the second twelve. But the first word of the second line, the verb ורבו, evidently wants two letters, to bring it to an exact correspondence with the two other verbs; namely, the ך, the characteristic of the tense, and the ה of the suffix. Restore these two letters, (for which we have the authority of the Samaritan, which gives ויריבחו,) writing ויריבחו, and the two lines become exactly equal.

In the order in which these five words stand in the printed Hebrew text, the noun בעלי appears to be the common subject of all the three verbs. But if that order be the true one, in which I place them, the noun בעלי is the peculiar subject of the verb ויריבחו, and the other verbs have the indefinite

nomivative understood ; and the literal rendering of the couplet is this :

But they have borne him ill will, they have despitefully treated him,
The masters of archery have taken aim at him.

—“taken aim at him.” So I render וירבהו. The LXX have expressed the same sense ; —ἐνεῖχον αὐτῶν.

(V) —“recoiled.” תשוב from תשוב, not from ישוב.

(W) “While the arms of his assailants were enfeebled.” This interpretation has the sanction of the version of the LXX, and all the ancient versions, except the Vulgate. In the Hebrew text we find only these two words ויפּוּ זרעי. The shortness of the line, as well as the form of the word זרעי, which is evidently in construction, requires that a third word should follow זרעי. If ידי be brought back from the following line, the equality of the lines of the next couplet will be destroyed, without any advantage to the sense of this ; for “the arms of his hands” is, in any language, an absurd, an inexplicable image. It seems, therefore, almost certain, that a word in this place, under the government of זרעי, has been lost out of the text. To restore it, it will be necessary to ascertain whose arms are the subject of the proposition, whether Joseph’s, or his enemies’ ; and this, perhaps, cannot otherwise be ascertained, than by settling, distinctly, what the proposition is, of which arms are the subject. According to modern interpreters, the proposition is, that arms were strengthened ; which can be understood of no arms but Joseph’s. According to the LXX, the Syriac, the ancient Italic, Jonathan, and the Samaritan, the proposition is exactly the reverse,—that arms were weakened ; which can be understood of no arms but those of Joseph’s enemies. According to the Vulgate, the proposition is, that arms were released from fetters ; which, again, can be understood of no arms but Joseph’s. The version of the Vulgate, and the other ancient versions, although they present such different senses, seem to have been all formed upon one and the same reading of the Hebrew text ; in which the word, that should be under the government of זרעי, was wanting, as it now is ; but the verb in some other way expressed “relaxation.”

Ludovicus Capellus, and Houbigant, in the persuasion that

פָּנָה, the root of יָפַן, the verb we have in our modern text, predicates "corroboration," concluded, that some other verb occupied the place of this in the copies which the ancient translators used, and set themselves to guess what that other verb should be. Capellus thinks it was יָפִיצוּ. Houbigant prefers יָפַן.

But upon what ground has the sense of "strengthening" been affixed to יָפַן, the word of our present text? As a verb, the root פָּנָה occurs nowhere in the whole Bible but in this single passage. The participle Hophal מִפּוֹנָה occurs once (1 Kings x. 18) as an epithet of gold. The participle Piel מִפְּנָה occurs once (2 Sam. vi. 16), where some lexicographers give it the sense of "exerting strength or agility." But it is applied to King David dancing before the ark, and seems to express the extravagant, frantic motions of a man dancing for joy; a sense more allied to "relaxation," than to "strength" or "firmness." Wherever else the word occurs, it is as the noun פָּנָה, signifying "the purest gold," and nothing else. Hence I should conjecture, that the primary meaning of the verb is "to refine a metal by fusion in the crucible:" and that that "best gold," with which Solomon overlaid his ivory throne (1 Kings x. 18), was properly fused gold; that is, gold which had undergone fusion in the assayer's furnace, and had so been brought to its greatest purity. Now, if the primary sense of the word be "to melt down," that is, "to destroy solidity and cohesion;" its figurative sense will naturally be "to relax, to weaken, to enfeeble." And there will be no occasion to feign a variety of the ancient copies to reconcile the ancient versions with the Hebrew text. Nor will there be any reason to suppose that the author of the Vulgate had a reading of his own. It only appears that he has interpreted the same word less accurately. He understood it to signify "dissolvere;" but imagined that it might express a dissolution of external confinement, as well as of natural strength; not aware, that the former sort of dissolution has no connexion with the primary meaning of the word.

Admitting, therefore, that we have in the version of the LXX (with which, as hath been observed, the Syriac, the old Italic, Jonathan, and the Samaritan, agree) the true

exposition of the verb יפּוּ, the proposition is, that arms were enfeebled. The arms, of which this is affirmed, must have been the arms of Joseph's enemies: and of those persons the lost word, under the government of ורעי, must have been descriptive. If I could allow myself to offer a conjectural emendation, without the authority of any MS., and with the authority of the ancient versions against me, I should say that צררי is the word to be supplied: a word in sound, as well as letters, so nearly resembling ורעי, that it might the more easily be lost. But although I have nothing but conjecture for the word, and for that reason would not venture to insert it, I have the authority of all the ancient versions, except the Vulgate, for rendering as if it were inserted.

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(Y) There is something so animated in the elliptical form of these sentences, and in the sudden transition from the third to the second person; the diction, though so highly figured, is so perspicuous; and the dependence of the latter sentences upon the preceding is so obvious, that it is amazing that the learned Houbigant should find any difficulty in the sense or construction of this passage.

(Z) — "from the Almighty God." For ואת שדי, some MSS. have ואל שדי, and some מאל שדי. See De Rossi.

(AA) The three last lines of this stanza stand thus:

ברכת שמים ומעל
ברכת תהום רבצת תחת
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The middle line of the three is so much longer than either of the other two, and, indeed, than any other line of this stanza, that I am inclined to think that the order of the lines has been inverted, and that what is now the last should precede the other two, that so the long line may close the stanza:

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(B) — "and I will make him my home," *ואנחהו*. That is, secure of his protection, I shall not be impatient for a settlement. See Parkhurst, *נחה*. The sentiment is the same, although the words are different, which occurs in Psalm xc. 1: — "Lord," says the psalmist, speaking in the person of the Israelites, "thou hast been our dwelling-place in all generations." — "Strangers and pilgrims, as we hitherto have been in every successive generation from the days of Abraham; first, sojourners in Canaan; then, bondmen in Egypt; now, wanderers in this dreary waste; we nevertheless find the comforts of a home and settlement in thy miraculous protection." The same image is used in Deut. xxxiii. 27. Nor is it unknown to profane writers. Sophocles, in the *Œdipus in Colon*, makes *Œdipus*, speaking of the comfort he received from the attention of his daughters, use these words:

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Καὶ γῆς ἄδειαν, καὶ γένους ἐπάρεσιν. l. 458.

— γῆς ἄδεια is "the security of condition of a person living unmolested in his native land." Here it is to be taken figuratively. *Œdipus* says, that, by means of his virgin daugh-

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(C) — “he led into the sea.” As he had promised, chap. xiv. 17, 18. See Parkhurst, יָרָה, II.

(D) — “the coral sea.” The sea, commonly called the Red Sea, is supposed to take its Hebrew name of יָם סוּף from the quantity of “weeds” with which it abounds; for יָם is generally supposed to signify “sea-weed.” And it has been proposed to render this Hebrew name of the Arabian Gulf in English, “the Sea of Weeds,” or, “the Weedy Sea.” But Mr. Bruce positively asserts that, in the Red Sea (of which, as Mr. Parkhurst observes, he had seen the whole extent), he never “saw a weed of any sort.” He therefore delivers it as his opinion, that “it was from the large trees or plants of white coral, spread everywhere over the bottom of the Red Sea, perfectly in imitation of plants on land, that the Red Sea obtained its Hebrew name.” The word יָם may certainly signify “any aquatic plant continually swept and brushed by the waves;” not “weeds” particularly. And Mr. Bruce’s opinion is confirmed by the description which Strabo and Pliny give of the *plants* growing at the bottom of the Red Sea, which agrees well with “corallines,” but not at all with “weeds.” — Καθ’ ὅλην δὲ τὴν τῆς Ἐρυθρᾶς παραλίαν, κατὰ βυθοῦ φύεται δένδρα ὅμοια δάφνη καὶ ἐλαία, ταῖς μὲν ἀμπώτεσιν ὅλα ὑπερφανῇ γιγνόμενα, ταῖς δὲ πλημμυρίσιν ἔσθ’ ὅτε ὅλα καλυπτόμενα· καὶ ταῦτα τῆς ὑπερκεκμένης γῆς ἀδένδρου οὐσης. Strabo, lib. xvi. p. 766, edit. Casaub. And Pliny says, expressly, that the productions of the bottom of the Erythrean Sea were not “alga,” but “frutex.” See Pliny, lib. xiii. cap. 25. I render, therefore, “the Coral Sea.”

(E) — “the raging waves.” תַּהֲמַת. The generality of the old lexicographers make the noun תַּהֲמַת itself a root. But I am persuaded it comes from the root תַּהַם, “to disturb;” and in Niphal, “to be disturbed, to be in confusion, to make

a roaring noise:" and that the noun so derived, when applied to the sea, involves the idea of the perpetual "agitation and tumult" of its waves.

(F) — "the wide waters," מַצּוֹלֹת. The word is generally rendered "bottom." But deriving the word from the root צל, or צלל, (from which also, with Mr. Parkhurst, I deduce צוֹלָה,) I think it rather signifies "the broad covering" of a wide bottom, than the bottom itself; and, applied to the sea, involves the idea of its vast breadth.

(G) — "shook them off," נִעְרָמוּ. Our Public Translation ["were gathered together"] supposes this verb to be the third person plural preterite Niphal of the verb עָרַם. But I take the verb to be נִעַר, and נו to be the affixed pronoun plural, rehearsing קָמִיךְ in the seventh verse. — "shook them off;" namely, off their seats in their chariots, or on their horses. See chap. xiv. 27. The apparent discord of the verb and the noun, in this exposition of the passage, is no objection; מִי being one of those plural nouns which are sometimes constructed with singular verbs. See Gen. ix. 15.

(H) — "[which love their level.]" These words I add, as included in the idea of the word נִלְיִם, which would be imperfectly rendered without that addition. See Critical Notes on the Song of Moses, note (c).

(I) — "took a form of consistency," קָפְאוּ. — "were congealed" is the Public Translation. But this gives an idea of the operation of frost. The Hebrew verb properly signifies "to be coagulated." But this is too technical a word for poetry. "To be condensed" would express too little; "to be consolidated," too much. I have rendered the word, therefore, by a periphrasis, which gives neither more nor less than its exact sense.

(K) — "shall thin their numbers." Literally, "shall impoverish them." The diminution of their numbers by slaughter is the impoverishment meant.

(L) — "thy breath." The hurricane miraculously setting in, and subsiding again at the critical moment, in a given direction, with a given force, for the purpose intended, is represented under the image of God's own breath.

(M) — "danced about like particles of dust upon the

exposition of the verb יפּוּ, the proposition is, that arms were enfeebled. The arms, of which this is affirmed, must have been the arms of Joseph's enemies: and of those persons the lost word, under the government of זרעי, must have been descriptive. If I could allow myself to offer a conjectural emendation, without the authority of any MS., and with the authority of the ancient versions against me, I should say that צרריו is the word to be supplied: a word in sound, as well as letters, so nearly resembling זרעי, that it might the more easily be lost. But although I have nothing but conjecture for the word, and for that reason would not venture to insert it, I have the authority of all the ancient versions, except the Vulgate, for rendering as if it were inserted.

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(E) — “the raging waves.” תהמת. The generality of the old lexicographers make the noun תהמת itself a root. But I am persuaded it comes from the root תהת, “to disturb;” and in Niphal, “to be disturbed, to be in confusion, to make

a roaring noise:" and that the noun so derived, when applied to the sea, involves the idea of the perpetual "agitation and tumult" of its waves.

(F) — "the wide waters," מַצִּילֹת. The word is generally rendered "bottom." But deriving the word from the root צל, or צלל, (from which also, with Mr. Parkhurst, I deduce צולה,) I think it rather signifies "the broad covering" of a wide bottom, than the bottom itself; and, applied to the sea, involves the idea of its vast breadth.

(G) — "shook them off," נִעְרְמוּ. Our Public Translation ["were gathered together"] supposes this verb to be the third person plural preterite Niphal of the verb עָרַם. But I take the verb to be נָעַר, and מו to be the affixed pronoun plural, rehearsing קָמִיךְ in the seventh verse. — "shook them off;" namely, off their seats in their chariots, or on their horses. See chap. xiv. 27. The apparent discord of the verb and the noun, in this exposition of the passage, is no objection; מִם being one of those plural nouns which are sometimes constructed with singular verbs. See Gen. ix. 15.

(H) — "[which love their level.]" These words I add, as included in the idea of the word נִלְיִם, which would be imperfectly rendered without that addition. See Critical Notes on the Song of Moses, note (c).

(I) — "took a form of consistency," קָפְאוּ. — "were congealed" is the Public Translation. But this gives an idea of the operation of frost. The Hebrew verb properly signifies "to be coagulated." But this is too technical a word for poetry. "To be condensed" would express too little; "to be consolidated," too much. I have rendered the word, therefore, by a periphrasis, which gives neither more nor less than its exact sense.

(K) — "shall thin their numbers." Literally, "shall impoverish them." The diminution of their numbers by slaughter is the impoverishment meant.

(L) — "thy breath." The hurricane miraculously setting in, and subsiding again at the critical moment, in a given direction, with a given force, for the purpose intended, is represented under the image of God's own breath.

(M) — "danced about like particles of dust upon the

boisterous waters." If a handful of light dust be thrown upon the waters, the particles separate in an instant, and recede from each other in all directions, with prodigious velocity, as if they partook of the expansive nature of the waters on which they float. A very striking image of the sudden disjunction of Pharaoh's host; the men, the horses, and the chariots, upon the surface of the waters, suddenly released from the force which restrained them, and swelling and tossing with more than their usual vehemence.

— "danced about," were vibrated. — "set a quivering," tossed with vehemence. The word is never used of sinking.

— "particles of dust." So I understand עופרת. The word is sometimes used as the appropriate name of "lead:" but this is because lead is composed, as appears by the chemical analysis of it, of very small particles of dust, united only by phlogiston; or by whatever new name French pedantry may be pleased to describe the principle of cohesion.

— "among the gods." Read with the Samaritan, and 70 MSS., באלים.

(N) — "striking with amazement in sudden manifestations." So I render the words נורא תהלת. See Parkhurst, under the root הלה. I am inclined to think with him, that the "manifestations" here allude to what is mentioned in chap. xiv. 24. The word נורא is applied to whatever excites admiration or amazement, though unmixed with fear. Therefore I render "striking with amazement," though the particular manifestation here alluded to was terrible, and produced a panic.

(O) — "claimed and rescued." I know not how to render the word גאלת by any one word. It signifies not simply "to rescue or redeem," but a rescue by the successful assertion of the owner's claim, against the wrongful possessor.

(P) — "shall be petrified with dismay." Hebrew, "shall be like a stone." See Critical Notes on Hosea, Appendix, No. III.

(Q) — "fix their settlement." Hebrew, "plant them."
— "upon them." Read, with 32 MSS., עליהם.

(R) — "led the band," תענה. For the exposition of this word, see Critical Notes on Hosea, chap. ii. note (N).

CRITICAL NOTES

ON

THE ODE OF TRIUMPH.

NUMBERS xxi. 27—30.

(A) “Chapels,” **במות**, the plural of the feminine noun **במה**, which always signifies a “place,” or in the plural, “places of worship of the smaller sort,” whether appropriated to the worship of God, or of idols. Quite a distinct word from **במות**, (which makes its plural **במותים**), “a height,” or “high place.” See Bishop Lowth on Isaiah liii. 9.

(B) — “the fire.” For **אשר**, I read, with the Samaritan and **LXX**, **אש**.

CRITICAL NOTES

ON

THE PROPHETIC EFFUSIONS OF BALAAM.

NUMBERS xxii. 41 ; xxiv. 35.

CHAP. xxiii.

(A) — “him.” The pronominal suffix, though not expressed in the original, must be understood.

(B) — “in the square of Israel.” I read, with the Samaritan, **מרבע**, which may signify “any thing of a square figure.” The Israelites encamped in a square. See Numb. chap. ii. and iii. Therefore “the square of Israel” is a natural expression for the whole encampment, which met the prophet’s eye in that shape.

(C) “And when I am gone, be the fortunes of my family.” All this seems to be contained in the Hebrew word **אחריתי**, “*quæ post funus erunt.*” The wish of Balaam has no respect to the state of his mind, upon his death-bed, in prospect of futurity; but merely to the fortunes of Abraham, the ancestor of the Israelites, in this world. He wishes to die, like him, full of years and of the blessings of this life, and to leave behind him a numerous and flourishing posterity.

(D) I follow the LXX in the interpretation of the names of Zophim and Pisgah. Pisgah seems to have been a small hill, in which were quarries: and the field, in which it stood, from the prospect which the eminence commanded, was called "the Prospect Field," or, "the field of the Lookers-out."

(E) — "will meet," אקרה. This seems to have been a technical word of the diviner's profession.

(F) "I must bless"— I read, with Samaritan and LXX, אברך.

(G) — "to be discerned—to be seen." The verbs in the original, ראה and הביט, are both active, with the indefinite nominative איש understood. But the sense is best given, in English, as by the LXX in their Greek, by passive verbs.

(H) — "the state of royalty." The literal rendering of the Hebrew text is, "the sound of the royal trumpet is with him." For the word תרועת, which our Translators render "shout," is more properly "the voice of the trumpet."

(I) "God bringeth him out of Egypt," &c. I give this passage as it stands in the Public Translation. I take it to be an interpolation here, and shall give what I take to be the true sense of it in chap. xxiv, where it stands in its proper place.

CHAP. XXIV.

(K) — "the divinatory invocation," ולא הלך בפעם בפעם לקראת נחשים; literally, "and went not as time upon time to the invocation of diviners." — "the invocation of diviners," *i. e.* the invocation used by diviners, or the divinatory invocation. So I understand the words לקראת נחשים. I imagine that some set form of invocation is intended, used in those times for the purposes of divination, or enchantment. Balaam retired not, as before, to try the power of any mystic rites, or of any secret invocation; but, patiently waiting the event, he staid with Balak by the sacrifices, with his face towards the wilderness of Jeshimon, where the Israelites were encamped.

(L) — "strong in the secret eye," הגבר שתם העין. I take שתם, which occurs only in this place, to be an unusual orthography of the word סתם, "abditus, intus absconditus."

The holy Psalmist says, (li. 8), "Behold, thou delightest in truth in the inward parts, and shalt teach me wisdom,"

בסתב. ἐν τῷ ἔσω ἀνθρώπῳ, as Mr. Parkhurst well explains it. So the prophetic gift, of foreseeing things to come, is here described under the image of a secret internal eye. And in the same language, Æschylus makes Orestes, in the Choëphoræ, describe the oracular prescience of Apollo :

ὁρῶντα λαμπρὸν ἐν σκότῳ νωμῶντ' ὀφρύν.

l. 283.

(M) — “scene of the Almighty,” מַחֲזֶה שֶׁדִּי. That which is seen by God, and by God alone, and those to whom he is pleased supernaturally to display it. So I understand the expression, not of any extraordinary appearance of the Divinity to the prophet; which is the idea, that the English words, “vision of God,” which our Translators have used as answering literally to the Hebrew, are most likely to suggest to the English reader.

(N) I cannot be of opinion, with the learned Bishop Newton, that the characters, by which Balaam describes himself in this stanza, have any reference to the occurrences of his journey with Balak’s messengers. This notion seems to me to destroy the whole sublimity of the exordium of this and the next song, in which the prophet bespeaks attention to the prediction he was about to deliver, by an animated amplification of the gifts and privileges of his office. His “strength in the secret eye” is an habitual strength in the prophetic endowments. He who heareth, is he who is accustomed to hear the speech of God. He who seeth the scene, is he who is accustomed to see the scene. He is laid at his length, it often happens to him to fall down entranced; and in that state his secret eye is always set open to the visions of futurity.

(O) “And knoweth the knowledge of the Most High.” The poem of the last song is exactly the same with this, except that it wants this line.

(P) — “inclose within his wall.” So, with Oleaster, I understand the word קִרְקַר, in this place. This verb comes from the noun קִיר, “a wall,” and, like many verbs derived from nouns, may, according to the exigence of the context, bear the opposite senses, either of “demolishing a wall,” or of “walling round.” In Isaiah xxii. 5, it seems to be used in the first sense; in the other, as I think, here. Those

who, in this place, would give it the sense of "demolition" (and they are indeed the majority of interpreters), are under no small difficulty, to determine who these sons of Seth might be, who were all to be involved in this destruction, and are little agreed upon the question. Calvin supposes that the Seth here mentioned is not Seth the son of Adam, but some descendant of Moab of the same name, whose progeny might form some principal branch of the Moabitic nation. But as we hear of no such descendant of Moab, nor of any such branch of the Moabitic nation in history, this is to be considered as a mere hypothesis without any foundation.

(Q) — "left without the city," or, "cast out of the city." For this sense of the word שָׂרַד, see Schindler.

(R) "The wiles"— For עֵד מָה, I read, with the LXX and Houbigant, עֵרְמָה; or rather (*in regimine*) עֵרְמָה, πανουργία.

(S) — "when God bringeth upon him desolation?" Literally, "Who shall live in spite of God's desolating him?" I derive the word שָׂמוּ from שָׁמַם, "to desolate," rather than from שָׂוַם; and I understand the pronominal suffix of a person, rather than of a thing.

(T) This stanza, as it stands, is difficult of exposition. The subject of the verb "oppress," in the second line, must be some noun in the preceding line; for in this line we find nothing that may be its subject. And, since the verb is plural, its subject must be plural. Again, it is probable that it is of this subject of the verb "oppress," in the second line, that "appointment to destruction" is predicated in the third. For if this appointment to destruction is predicated of any other subject, it must be of Heber. But if the assertion be understood of any of Heber's gentile descendants, why should their destruction be rather mentioned, than Ashur's, who is equally destroyed? Of the Jewish nation the assertion would be false; for the Jews are not destroyed, nor are they at any time appointed to destruction. It remains, therefore, that they are the oppressors of Ashur and Heber, who are threatened in the third line of the stanza with utter extirpation. And the authority both of the LXX and the Vulgate evidently stands with this conclusion. But the immediate

subject of destruction is the singular pronoun masculine **הוא**. The subject, therefore, of the plural verb "oppress" being also the antecedent of the singular pronoun "he," must be some noun, which may be connected both with a plural verb and a singular pronoun. It must, therefore, be a collective noun, or a noun which may carry, in this place at least, a collective signification; that is, in the singular number may signify "many." But no such noun shall we find in this whole triplet, as the text now stands. And yet neither the MSS. nor the Versions, (except the LXX) suggest any plausible emendation, though none of the versions, except Onkelos and the Vulgate, agree with our present text. For **וַיֵּצֵא מִן**, I would read **וַיֵּצֵא מִן**, which gives the sense I have expressed in my translation. The alteration is nothing more than the transposition of a single letter, the **נ** being removed from the beginning of the word **מִן** to the middle of the preceding word.

If this emendation should seem to rest too much upon conjecture, we might adopt what may seem to have been the reading of the LXX, **וַיֵּצֵא מִן**, "he is coming from the quarter of Chittim." But this differs much more, than the reading I propose, from the present text.

The similitude which the present reading, **וַיֵּצֵא** in the sense of "ships," creates between this prophecy and that of Daniel, of the "ships from Chittim," which should intimidate Antiochus, is a circumstance not at all in its favour. Daniel's prophecy is a minute detail of the tyranny and overthrow of the Macedonian kings of Syria. Balaam's prediction rests in generals. In this last song he declares, in the most brief and general terms, the fate of the kingdoms which flourished at that day in the neighbourhood of Palestine; and, in this last triplet, in a still more general style, he touches upon the successive rise and overthrow of the principal empires of the world; of which the most ancient, the Assyrian, was then subsisting, and had hardly attained its height. The appearance, therefore, of the ships of Chittim, upon the Syrian coast, was too important an incident to be omitted in Daniel's circumstantial detail, and too minute to have a place in Balaam's general prediction.

It is worthy of remark, that this triplet is not prefaced,

as the preceding stanzas of this last effusion, with any mention of the object in the prophet's view. The reason is, that the scene, to which it alludes, broke suddenly upon his imagination, and called him abruptly off from his former subject. Nor was it a single object that might be easily defined; this king, or this nation, or this event: but a complicated exhibition of the infinitely varied business of the whole world, from the prophet's own time to the fall of the Roman empire.

CRITICAL NOTES

ON

THE SONG OF MOSES.

DEUTERONOMY xxxii. 1—43.

(A) THIS is rather God's song, than the song of Moses. In the preceding chapter, God commands Moses "to write this song, and to teach it the children of Israel, that it might be a witness for God against them." (Chap. xxxi. 19.) Accordingly, "Moses wrote this song the same day, and taught it the children of Israel." (Ver. 22.) It seems, therefore, to have been a form of words dictated by God Himself. Moses, however, is the speaker.

(B) — "My lessons." This is the only word, which I can find, to convey any thing like the idea of the original word לָקַח; literally, "what I have recorded," *i.e.* the doctrine communicated and committed to me by Divine revelation.

(C) — "spread abroad." I am much mistaken if what the verb נָל properly predicates of water, is not that characteristic property (the symptom of perfect fluidity) of diffusing itself infinitely upon a level, when it is left to itself without confinement. In the first passage in which the noun נִלִּי occurs, namely, Exod. xv. 8, it names the waters of the sea, by that property of "level expansion," which was the most opposite to the effect miraculously produced, of their standing on a heap. And in most passages in which the word occurs, the mention, or insinuation of the property, is particularly pertinent. When it is applied to the liquefaction of solid substances, it presents the idea of their "subsidence,

or sinking down into an even surface." And here, in the application of the word to the dew, its "wide diffusion" seems to be the thing intended. No two images can more strongly represent the copious, although gradual communication of divine knowledge by successive revelation, and the perpetual preaching of the word, than the quick and close succession of the drops, in showers of rain, and the wide dispersion of the dew over the field. The word "distil" of our Public Translation, answers but ill to the original word, and conveys, perhaps, a false notion of the formation of dew, by a precipitation of the moisture of the atmosphere. Many circumstances indicate a rise of the dew out of the earth, in a much larger proportion than a fall of it from the air. Dew seems to be the perspiration of the heated earth, condensed upon the surface by the chill of the atmosphere in the absence of the sun.

(D) "The mighty God!" Literally, "The Rock!" This word, צור, occurs six times in this song, as an appellation of the Deity; namely, in this place; in verses 15 and 18; twice in verse 31; and once again in verse 37. In all these six places, it is an appellation of the true God, except in the second place of verse 31, where it is applied to the gods of the Gentiles. But in none of these six places do either the LXX, or the Vulgate, express it by any word rendering "a Rock;" but the LXX express it by Θεός, and the Vulgate by Deus. Aquila rendered it by Στερεός, Symmachus and Theodotion by φύλαξ. See Hexaplar, verse 31. Aquila's rendering is the best, as it gives the sense without losing the image of the original word. The original word expresses "the immutability of purpose," "the unassailable strength of power" in God, and the stability of effect, under the image of the solidity of a rock. The English Geneva renders it, in verse 15, "The strong God;" and in three other places, "The mighty God." The English language has certainly no one word which will clearly and adequately convey the same idea under the same image. The different expressions of "The mighty God, the irresistible God, the unchangeable God, the Strength," may be used as one or another of them may best suit the particular passage where the word occurs.

(E) "For all the measures of his providence are right." This is the reason that his work is perfect, that all his measures are well taken. The rendering of this line, though somewhat paraphrastic, gives, I trust, neither more nor less than the full meaning of the original. The literal rendering, given in our Public Translation, "all his ways are judgment," conveys either no meaning, or an imperfect meaning, to the English reader. The words in the original, פָּעֵלוֹ, and דְּרָכָיו, both signify, universally, the former, "his work,"—whatever is effected by God's overruling providence, both in the material and in the moral world; the latter, "his ways," both his physical and his moral ways,—the general principles and rules of his acting, both in ordering the motions of matter, and in his dealings with moral agents. The word מִשְׁפָּט, therefore, is to be taken in its largest sense, for "rule," or "principle." (See Critical Notes on Hosea, chap. vi. note [F].) The sense is, that all the acts of Providence are wisely directed to an end, and the means employed are always the best for the attainment of the end; insomuch that he acts by fixed rule and principle, not by arbitrary will. The passage is excellently rendered by Castalio, — "*rectæ sunt omnes ejus rationes.*" 'Rationes' is the true Latin word for דְּרָכָיו, as it is used here; and "the measures of Providence" is the only English expression to render the same idea intelligible.

(F) — "A blemish," &c. Literally, "A blemish unto him [is] their mark of his Not-sons." In this way of expounding the passage, I suppose an ellipsis of the verb substantive only. I take מוֹם as the subject of the verb substantive understood, and שָׁחַת as another noun, a nominative after the verb substantive, and the predicate of that subject.

The passage might be expounded in another way, by dividing it into two clauses, with an ellipsis in the first of the verb substantive in the third person plural, with the pronoun of the third person plural for its subject; and in the second clause, an ellipsis of the verb substantive in the third person singular, מוֹם being its subject. Thus,—

שָׁחַת לוֹ [הַמָּה הֵן] לֹא בָנָיו [הֵיהָ] מוֹמִים

They are corruption in his sight. Their mark is of his Not-sons.

But I prefer the former as more simple.

— “his Not-sons.” The negative *לֹא* prefixed to a noun substantive often forms, as it were, a compound noun, expressing the *steresis*, or privation of that which the noun by itself would express, having, indeed, the exact force of the privative Alpha in the Greek language.

The reading of this line in the Samaritan text deserves attention. It gives an easy construction, and a good sense; it is followed in the versions of the LXX and Syriac, and is adopted as the true reading by Houbigant and Kennicott.

שחתו לא לו בני מום

They are corrupted ; they are not his ; children of pollution.

(G) — “devoid of thought.” See Critical Notes on Hosea, chap. xiii. note (R).

(H) The only meaning of this passage which occurs to me is, that, in the partition of the habitable earth among the different nations, the distribution was so made, and the several boundaries so fixed, as to leave a certain tract unallotted, as the domain of Jehovah Himself, sufficient for the accommodation of his own people,—the race of Israel.

An emendation was offered not long since, in a periodical publication², which, if admitted, would certainly give a clear, a true, and strong sense. It consisted in a transposition only of the words *עמו* and *עמים*. The singular, *עמו*, was brought from the ninth verse into the place of the plural, *עמים*, in the eighth; and that plural was carried into the ninth, and placed after *יעקב*. Thus the sense would be,

He set the bounds of his own people
According to the number of the sons of Israel ;
For the portion of Jehovah is Jacob,
The people are the measured lot of his inheritance.

The pronoun *his* in the last line was expounded of Jacob, not of God, and thus the passage was made to describe the call of the Gentiles as their incorporation with Israel, not without an implied allusion to the exaltation of the natural Israel above all the nations of the earth in the last ages.

² British Critic for the month of August, 1802.

I certainly agree with the critic who proposed this alteration, that transposition is an allowable species of conjecture. And there is nothing violent in the transposition proposed in this instance. Nevertheless, I scruple to adopt it; as all the ancient versions represent the order of the words as they stand in our present text; and the sense it gives, if I have rightly expounded it, is, perhaps, full as much to the purpose as that which is drawn from the emendation.

The reading, which the version of the LXX offers, of "the angels of God," instead of "the sons of Israel," must come from a corrupted text, as it gives no meaning at all, but what is founded on the absurd heathen notion, of a delegation of power to the angels, as a sort of viceroys, or lord-lieutenants, over the several nations.

(I) — "a desert land, the howling waste," &c. I have said in my explanatory notes upon Hosea, note (N), that "the waste howling wilderness" (according to the Public Translation), in which God is here said to have found Israel, is the wilderness of idolatry, and that the image expresses the weak, and it should be added the ill-informed state of the Israelites, when they lived intermixed with idolaters, as strangers in Canaan, and afterwards as slaves in Egypt. And by this opinion I abide, decidedly rejecting the reading of the Samaritan, which Houbigant adopts, *אֲמָצוֹר* for *יִמְצָאוֹר*, and *יִשְׁמָחוֹ* for *יִשְׁמָן*, which would give this sense:

He sustained him in a desert land,

In the howling waste He fed him plenteously with luscious food.

Referring, indeed, to the wilderness through which the Israelites were led to the promised land. The version of the LXX conveys the same general notion; but neither the Syriac nor the Vulgate confirms it.

(K) — "he stretcheth his wings," &c. The Public Translation gives, "spreadeth abroad *her* wings, taketh them — beareth them." But the pronominal suffixes of the two verbs, "taketh," "beareth," in the original, are singular, and can rehearse no other noun than "Jacob," or "Israel," as the singular suffixes of the verbs in the preceding verse. The young of the eagle are expressed by the plural noun *גִּזְלֵי*, which could be rehearsed by none but plural pro-

nouns. Instead, therefore, of “taketh them,” and “beareth them,” I render, “taketh him,” and “beareth him.” *Him*, namely, Jacob. Jacob, therefore, being the person taken and borne; Jehovah, not the eagle, must be the taker and bearer. The passage is rightly rendered by the Vulgate and Houbigant.

(L) — “the hard stony soil,” אֶלְמִישׁ צֵיר, rather renders “chips,” or “small fragments of stone,” mixed with the vegetable mould, than a large mass of solid rock. The soil which the olive loves is a lean, sandy clay, abounding with small pebbles.

Difficiles primum terræ, collesque maligni,
Tenuis ubi argilla, et dumosis calculus arvis,
Palladiâ gaudent sylvâ vivacis olivæ.

Georg. Lib. II. line 179.

(M) [Bullocks] “the breed of Bashan,” literally, “sons of Bashan,” which, with the LXX, and Kennicott, I take to be young bullocks.

(N) In this part I have changed the order of the lines, and restored from the Samaritan a line omitted in our present text. The change in the order of the lines is, that I make what stands, in the printed text, as the second line of the fifteenth verse, the last of the fourteenth. The omitted line I make the first of the fifteenth verse. Thus, what stands as first becomes the second, and at the third we fall again into the order of the printed text. The learned reader will perceive, that, by this arrangement, the regularity of the composition, which the omission of one line, and the misplacing of the other, had much impaired, is completely restored; inasmuch as, according to this emendation, the whole passage will stand thus:

וּדְם עֹנֵב תִּשְׁתֶּה חֶמֶר
שְׁמוֹנֶת עֶבֶית כִּשּׁוֹת :
15 וַיֹּאכֵל יַעֲקֹב וַיִּשְׁבַּע
וַיִּשְׁמֹן יִשְׂרָאֵל וַיִּבְעֹט
וַיִּשֶׁשׂ אֱלֹהִים עֲשָׂהוּ
וַיִּגְבַּל צוּר יִשְׁעָתוּ :

(O) — “[imagined] benefactors.” שְׂדֵי, “pourers forth;”

the powers of nature deified, and worshipped as the pourers forth of all temporal blessings, rich crops, and increase of the flocks and herds. The same powers which the adulteress in "Hosea calls her lovers."

(P) — "bitter plagues of the solstitial disease." The solstitial disease, קטב. See Critical Notes on Hosea, chap. xiii. note (w). But in this, there is a very singular collocation of the words קטב מרר, if there has been no transposition; the governing word being placed after the governed. For the order is, ומרר קטב.

(Q) — "ravenous beasts of prey." Literally, "the tooth of beasts."

(R) — "can make the distinction." Literally, "being distinguishers."

(S) — "berries of the aconite." See Critical Notes on Hosea, chap. x. note (e).

(T) — "immured, or at large," עצור ועזוב, *i. e.* in garrison, in walled town, or left out and straggling in the open country. So I understand this proverbial expression.

(U) The 37th and 38th verses contain the taunts of the enemies of God's people, related in the third person in verse 37, and the first line of verse 38; but in the sequel of that verse, delivered in the person of the enemies speaking. This change of person is highly animated and poetical.

The word אלהים, though the true God be meant, yet in the speech of the heathen is constructed with plural verbs as with plural adjectives and participles, in 1 Sam. iv. 8.

— "your place of safe retreat." Literally, "a hiding place over you;" *i. e.* let them afford you that security which ye might find in a den or cave, where you would lie concealed, under cover. The image is of the same kind with that which is used, Exod. xv. 2, and Ps. xc. 1. See the notes upon the former place.

(V) — "with me is no god associated." Literally, "no god standing by me."

(W) I place the Soph Pasuk at ארמא, and make the next line the first of the 40th verse; that the sense may be, 'When I declare my purpose, and bind myself to the execution of it, no one can rescue from my hand.'

(X) "Flesh—blood and flesh." The liberty I have

taken in supplying these words in the translation, is certainly a greater one than I usually take; but not greater than the sense of the passage, and the idiom of the poetry in this place, demand. That of the two words, "blood" and "flesh," at the beginning of the last line of the stanza, one must of necessity be supplied, viz. "flesh," has been seen and admitted by the most scrupulous critics. See Parkhurst, פָּרַע. VIII. That this word "flesh" must be supplied in the preceding line, I shall presently show; whence the propriety of supplying both at the beginning of the last line will be evident.

The first distich of this 42nd verse declares, that "arrows" shall be drunk with blood, and "the sword" devour flesh. "Arrows" were the weapons of distant fight, "the sword" of close engagement. The arrows, therefore, discharged in battle at the distant enemy, were to be drunk with the blood of the slain. But when a prisoner was taken, if his life was not to be spared, he was not set at a distance to be a mark for the archers, but dispatched by the sword, the devourer of flesh. The arrow, therefore, had nothing to do with the captive, who is the victim of the sword. For this reason, בָּשָׂר (flesh), must be supplied before שְׁבוּיָהּ (the captives). But the head of the enemy was equally the object of the arrow in battle, and of the sword raised against the prisoner. Therefore, before רֹאשׁ (head or scalp), the two words דָּם and בָּשָׂר (blood and flesh), are both to be supplied.

When I say these words are to be supplied, it is not that I think they were ever in the text, and have been lost out of it; but that they are to be supplied by the reader's understanding of the place; which the English reader would not be likely to apprehend, if they were not inserted in the translation.

(Y) — "O ye heathen with his people." Not more than two MSS. have אֶת before עַמּוֹ. I follow this reading, as it is confirmed by St. Paul, Rom. xv. 10. It has been well observed, in a periodical publication which I have before had occasion to cite³, that the import of the passage is much

³ British Critic, August 1802.

the same, whether אֶת be inserted, or omitted as in the printed text. If it be inserted, the passage insinuates the call of the heathen, and their union with the chosen people; without אֶת, their incorporation into it, in such sort as to make an integrant part of the Israel. For if אֶת be not admitted, עַמּוֹ (not *in regimine* observe) is in apposition with גּוֹיִם. And the literal rendering is, "heathen, his people," *i. e.* heathen nations now become his people by their conversion. And so Rosenmuller seems to have understood the words. Some, indeed, in this and some other passages, would expound גּוֹיִם of Israel, as composed of various tribes. But the plural word is never so used. It is used only of the heathen nations, and of them in a worse sense than עַמּוֹ. The word עַמּוֹ describing them simply as distinct from the Israelites; as not in covenant with God; but not as positively discarded from mercy. The other describes them as avowed active members of the atheistical confederacy, and objects of wrath and judgment. עַמּוֹ are "the nations not yet called, and in a state of ignorance;" גּוֹיִם are "the nations in rebellion." See the Psalms passim, particularly the ixth and xth. It is true, that this plural word is applied to Israel in Ezek. ii. 3; but not applied to them as composed of various tribes, signified by the plural גּוֹיִם. It is there applied to Israel in highly figured speech, without any consideration of the composition of the nation out of various parts, as a term of the keenest reproach and opprobrium; intimating that, by their disobedience, they were become mere heathen, apostates, and outcasts. "Son of Man, I send thee to the children of Israel"—to heathen—the disobedient, which have disobeyed me. "They, and their fathers, have been in open rebellion against me to this very day."

(Z) — "the land of his people." I read with the Samaritan, אֶרֶץ, without the suffix.

CRITICAL NOTES

ON

THE LAST WORDS OF MOSES.

DEUTERONOMY xxxiii.

THIS is evidently a metrical composition ; the diction highly poetical, and the structure of the verse regular. The whole may be divided into three parts. The first part respects the people of Israel generally. It consists of three stanzas ; the first, composed of five lines, commemorating the awful display of the tokens of the Divine Presence at Sinai ; the second stanza celebrates God's parental care of all mankind, manifested in the communications with the patriarchal families in general in the earliest ages, and again in the promulgation of the Gospel ; the third stanza asserts the selection of the Jewish people, predicts the sovereignty of the Messiah, and the adoption of the Gentiles.

The second part consists of the appropriate blessings of the several tribes.

The third and last, composed of four stanzas, returns to the general subject of the happiness of the people, under the special protection of Jehovah.

(A) "His uprising was from Seir." זרח in this line, as אשרת in the fifth, I take to be a noun substantive, and in both places I suppose an ellipsis of the verb. The הו, at the end of both lines, I take for the pronoun of the third person singular, rehearsing the proper name Jehovah. Of this use of הו, for ה, Bishop Lowth, in his Third Prelection, has produced many instances. The construction of the Hebrew, according to my notion of it, may be more exactly represented in the Latin language than in the English : "Exortus ei erat a Seir ; a dextrâ ejus [prorumpebant] ei [ignes]."

(B) — "from amidst the myriads came forth the Holy One." — "from amidst the myriads." I read, with the Samaritan, and many of the best MSS. and printed editions, not less than eighty in all, מרבבות. — "came forth the Holy One." — "Il est sorti d'entre les dix milliers des saints." Ostervald. To bring out the sense which I express, it would seem necessary to read קדוש, (a necessity

which I admit not). This would not be a greater alteration than Dr. Kennicott would make, to get the proper name of Meribah-cadesh. To Dr. Kennicott's alteration I have two objections. The one is, that the appearance at Meribah-cadesh was not public, but to Moses and Aaron by themselves. The other is, that the attendance of the angels is a circumstance which the sacred writers usually touch upon, whenever they have occasion to speak of the promulgation of the law; which makes it improbable that so great a circumstance should be passed over unnoticed here: and this will be the case, if Dr. Kennicott's alteration be admitted. I must add, that his emendation is purely conjectural. The change of קדש into קדוש, if it be necessary, besides that it would be supported by the parallel passage in Habakkuk, chap. iii. 3, is the reading of three of Kennicott's MSS.

(C) — "streams [of fire]." For אש דת, I read, with the Samaritan text, a great number of the very best MSS., and with Dr. Durell, אשרת. Perhaps the best of all would be אשרות, which some copies of the Samaritan text give. But whether אשרות, or אשרת, the word is certainly plural. It occurs twice in Deuteronomy, and in four places in Joshua. In Deuteronomy it is written without the ו, in Joshua with it. The singular אשר occurs but once, namely, in Numb. xxi. 15. Its constant sense is that of "streams, torrents, springs." By its etymology it may signify "whatever flows, or issues with force and rapidity." If in any place in which it occurs, circumstances exclude "streams of water," it must denote some other "streams," which circumstances admit. In this passage circumstances admit no "streams" but of fire, or light.

But when it occurs, that "the streams," or "streamings," at God's right hand, must be "streams of light or fire," the imagination of a modern critic will be apt to fasten upon flashes of lightning, as the fire or light particularly intended; for which, the name of "streams," or "streamings," seems an awkward metaphor. But may not light of some other kind be intended, for which "streams" or "streamings," to those to whom the appearance was familiar, might be a proper and significant name? The subject of the poetical description, in this stanza, is the appearance of the Shechinah. Of this we have no particular description; and, there-

fore, we know only, in general, that it was light. But is it not probable, that it was distinguished from other lights, by many peculiarities in its appearance, besides its degree of brightness? Is it improbable, that what the first idolaters substituted for it, the Sun, actually bore some faint resemblance of it? That the Shechinah, therefore, was a mass of unparalleled splendour, shooting out long rays in all directions: Might not these rays of the Shechinah, in their shape and undulating motions, resemble the meteor which, in our own language, at this day, goes under the name of "STREAMERS?" And might not this resemblance of the things be the occasion of an analogy in the names of them in different languages? These rays of the Shechinah seem to be mentioned, in the parallel place of Habakkuk, under the name of "horns;" which the prophet describes, as Moses describes the streamers, as issuing from God's hand.

From the translation of the LXX it appears, that for the two words of the Masoretic text אש דת, their copies had but one. If that one was אש דת, the LXX understood the words to be the genuine appellation of any "emanations" of any kind; and they took it to be used figuratively here of "the angels," as emanations from the Father of Spirits. But this notion of angels, as emanations of the first intellect, savours too much of the Platonism of a late age to be Mosaic.

It once occurred to me, casting about in my mind for some plausible exposition of the Masoretic reading of אש דת in two separate words, that it might not be insusceptible of interpretation, if דת were taken, not for the peculiar law of the Jews, but for the general law of God's wisdom and power, by which the universal system of nature is upholden. אש דת, "the fire of law," I thought might be a periphrasis for "the lightning," as the weapon of God's government, the sword of his empire, by which all things are kept in awe and subjection.

Σοὶ δὴ πᾶς ὁδε κόσμος ἐλίσσόμενος περὶ γαῖαν
Πιέθεται, ἧ κεν ἄγης, καὶ ἐκὼν ὑπὸ σείῳ κρατεῖται.
Τοῖον ἔχεις ὑποεργὸν ἀνικήτοις ἐνὶ χερσὶν
Ἀμφηκῇ, πυρόεντα, ἀειζώοντα κεραυνόν.
Τοῦ γὰρ ὑπὸ πληγῆς φύσεως πάντ' ἐρρίγασιν,
Ὡ, σὺ κατευθύνεις κοινὸν λόγον, κ. τ. λ.

Hymn. Cleanth.

But this notion of the lightning is pagan. The reading אֶשֶׁרֶת in one word is sufficiently authorized, and the sense founded upon it is far more simple, and more to the purpose. The joining of two words of our modern text in one is hardly to be deemed an alteration, especially as this is one of the fifteen instances mentioned by the Masora of words written together which should be read separately; which is a confession of the Masoretes that these words were written as one in their MSS.; and for the separation we have only their authority.

(D) For אָר, I read, with the Samaritan, with Kennicott and Durell, אַר.

(E) "The saints"—I read, with the LXX and Vulgate, קְדִישִׁים, without the suffix.

(F) I read, with the Samaritan, and a great number of Kennicott's best Codd. לְרִגְלֶיךָ.

(G) — "and receive"—I read וְיִשְׁאוּ, upon the authority of the Samaritan version, the Syriac, Arabic, Chaldee, and Kennicott.

(H) — "Moses"—The name of Moses seems to be introduced here in a very singular manner. It seems very strange that he should speak of himself in the third person, and of the persons to whom he gave the law in the first person plural, as if he included himself among those who received the law from him. For this reason I should readily agree with Dr. Kennicott and Dr. Durell in expunging the word "Moses," if the omission had the authority either of MSS. or versions. But being merely conjectural, without any such authority, I have not ventured to adopt it. Dr. Durell very pertinently remarks, in favour of it, that no line in this whole song (this first part), except this, contains more than three words.

If the word "Moses" be omitted, the second stanza will form a parenthesis between the first and this last; and the subject of the verb "prescribed" must be the pronoun of the third person, "He," understood, rehearsing "the Holy One" of the fourth line of the first stanza. "He, the Holy One, to us hath prescribed a law."

The sense, however, of this last stanza will be the same, whether the name of "Moses," in this first line, stand or be omitted.

(I) — “in Jeshurun.” The LXX render “Jeshurun” by ὁ ἡγαπημένος, which is very consistent with the senses they give to the root. “The justified” seems to be the meaning of the word. In either sense, of “the well-beloved,” or “the justified,” it denotes the whole family of the faithful, and it is no patronymic of the Israelites. When it is applied to them, it is in their spiritual character, as for a time they made the whole of God’s acknowledged church. The LXX and Vulgate give the verb substantive at the beginning of this line in the future.

(K) — “the peoples.” I read, with the LXX, עַמִּים in the plural. And I understand this distich of the communion of the two churches of the circumcision and the uncircumcision in the latter ages. Dr. Kennicott in this place follows the Masoretic text, reading עַם in the singular; and he renders the third line of this stanza, “And he became king in Jeshurun,” which he expounds of God, who, at the same time that he gave the Israelites a law, became their King. The proposition, it must be confessed, is true; but I much doubt whether the terms in which it is supposed to be contained are those which Moses would have used to convey this meaning. I remember no passage that describes the relation between God and the Israelites, in which God is simply called their King. “They shall be to me a people, and I will be to them—What? a King? More than a King—A GOD.” This, I think, is the constant language. The expression in 1 Sam. viii. 7, cannot be allowed to make an exception. The occasion required only, that the Israelites should be reminded that God was to them *instar regis*. In Hos. xiii. 10, we read in our English Bible, “I will be thy King:” but in the Hebrew, in the LXX, and in St. Jerome, we read something very different. See my Hosea. A further objection to Dr. Kennicott’s exposition is, that there is very little significance in the definition of the manner in which this monarchy was erected; which, in this view of the passage, is contained in the subsequent distich. The “gathering together of the chiefs of the people with the tribes of Israel” is surely a frigid periphrasis for a general assembly. I must add, what has been already observed at the end of note (i), that the LXX and Vulgate give the verb

substantive at the beginning of the third line, with me, in the future; not, with Dr. Kennicott, in the preterite.

(L) — “Simeon.” The tribe of Simeon, as the Hebrew text now stands, has no share in this prophetic valediction of Moses. Many commentators have attempted to account for the omission. But of the various reasons that have been imagined, some are manifestly false, and none in my judgment satisfactory. We have the express testimony of Josephus and Philo, as Dr. Durell has observed, that Moses blessed every one of the tribes separately. And as neither of them make an exception of any tribe, it is reasonable to conclude, with Dr. Durell, that Simeon’s name was in the copies which those ancient writers used. And if this be admitted, we must of necessity go to this further conclusion, that the omission of Simeon is a defect, and an error of our modern text. But if Simeon’s fortunes, like those of Judah, Levi, or Joseph, were the subject of a separate stanza of some length, the error was less likely to happen, than if he was joined in a short stanza with some other tribe, as Issachar and Zebulun are joined, so that the bare omission of his name would produce the defect. This, therefore, probably was the case. But with which of his brethren could he so properly be joined as with Reuben, to whom he was next in age? It is true, in the last words of Jacob, he is joined with Levi. But that is on account of the participation of the two brothers in the same crime, and the similarity of the judgment with which for that crime the posterity of both was visited. But the tribe of Levi in some measure atoned the crime of their ancestor by their obedience. And although what Jacob had predicted as a judgment took place, yet under that judgment the tribe was blessed. But the Simeonites continued to the last refractory and profligate. And it is to be observed, that in the two prophecies of Jacob and Moses the whole arrangement of the matter is different, as will appear by comparing the order in which the tribes are mentioned:—

BY JACOB.

- 1 Reuben.
- 2, 3 Simeon and Levi.
- 4 Judah.

BY MOSES.

- 1 Reuben.
- 3 Judah.
- 4 Levi.

BY JACOB.

- 5 Zebulon.
- 6 Issachar.
- 7 Dan.
- 8 Gad.
- 9 Asher.
- 10 Naphtali.
- 11 Joseph.
- 12 Benjamin.

BY MOSES.

- 5 Benjamin.
- 6 Joseph.
- 7, 8 Zebulon and Issachar.
- 9 Gad.
- 10 Dan.
- 11 Naphtali.
- 12 Asher.

Adding to these considerations, that the name of Simeon appears in this place in the LXX, according to the Alexandrine MS.; another MS. of Dr. Holmes; and the Aldine and Complutensian editions; that the name of Simeon was in the Latin Bible of St. Ambrose in this place, as it is quoted by him, "*Benedixit etiam Moses tribum Reuben, sicut habes scriptum, 'Vivat Reuben et non moriatur, et SIMEON multus in numero;'*" upon these grounds I have no hesitation, after the example of Houbigant and Dr. Durell, to introduce the name of Simeon in this place. For thus I reason: The tribe of Simeon certainly was mentioned by Moses in this his last prophecy; for the ancient writers, who say he spoke of the fortunes of each tribe separately, make no exception of Simeon. We have no authority at all for introducing his name in any other part of the prophetic song. For introducing it here we have the authority of the LXX, and the Latin Bible of St. Ambrose.

I would add, that if it was of Simeon that it was predicted that "his numbers should be few," the prediction, as is well observed by Dr. Durell, was strictly verified. For Simeon came out of Egypt 59,300 strong⁴, and forty years after, in the plains of Moab, he mustered only 22,200⁵.

(M) The latter distich is the key to the true meaning of this whole stanza. It is so evidently characteristic of the Messiah, who, with greatness of power of his own, in his human nature depended upon God's support, that it can be understood of no other person. And the preceding distich will appear to be equally applicable to the Messiah exclusively, when it is delivered from an obscurity in which the Masoretic pointing has enveloped it, which has been the means,

⁴ Numb. i. 23.

⁵ Numb. xxvi. 14.

indeed, of disfiguring the meaning of the whole, and has given rise to forced and unnatural interpretations even of the latter part, of which the most obvious and literal rendering is that which I have given. But in the former distich, abandoning those blind leaders of the blind, the Masoretes, we shall find the Messiah mentioned under an appellation which most properly belongs to Him, the appellative **אֵל**, which the Masoretes, by their mispointing, have turned into the preposition **אֶל**. But point the word with tzere instead of segol, and the entire verse must be thus literally rendered:

And this for Judah. And he said,
Hear, O Jehovah, the voice of Judah,
וְאֵל עַמּוֹ And the Mighty One of his people **תְּבִיאָנִי** bring Thou
unto him.
Great for himself shall be his power,
And Thou shalt be help from his enemies.

תְּבִיאָנִי, “bring him;” *i. e.* “bring to him.” The verb “bring,” and some others, which in Latin require a dative of the person and an accusative of the thing; in Hebrew, as in English, often admit two accusatives, one of the thing, and another of the person.

אֵל עַמּוֹ, “the Mighty One of his people.” So Ezek. xxxi. 11, **אֵל גּוֹיִם**, “the Mighty One of the heathen.” **אֵל**, applied to man, is more than **גִּבּוֹר**. See Ezek. xxxii. 21. The plural **אֱלִים** is frequently used for “leaders.” And here, perhaps, and in Ezek. xxxi. 11, the singular **אֵל** might be rendered “the leader, the captain, or the chief;” but I prefer “Mighty One,” because the Hebrew word seems to involve the idea of pre-eminence in valour, and power to help, rather than in rank. See this exposition of the text, in preference to others, argued more at large in my Critical Notes upon Hosea, chap. xi. note (B).

(N) — “the man.” — “In hâc de Levi benedictione opponitur sacerdotium Levi sacerdotio Messiae futuro. Sic dicit igitur Moses, ‘Thummim tuum et Urim tuum Viri Sancti tui est quem tu tentâsti.’ Perfectio illa et doctrina illa, quam præ se ferunt tui sacerdotes, non tua est; ut illum vel in te habeas, vel aliis impertiaris: illa erit propria Sancti

tui, ejus quem Dominus non dabit videre corruptionem; quem tu tentasti; eundem de quo Paulus apostolus, 'Neque tentemus Christum;' quem Moses tentavit, cum percussit petram hesitanter; quem Aaron simul et Moses, cum Moses dixit, 'Num poterimus aquam de petrâ hâc educere?' Qui dicturus est patri et matri, Non novi eum; idem, qui sic aiebat, 'Quæ est mater mea?' Qui facit voluntatem Patris mei, hic meus frater, et soror et mater est." Houbigant ad locum. Compare Kennicott's Post. and Spencer De Leg. Heb. lib. iii. diss. 7, cap. 8.

(O) — "thy gracious benefactor," חסידך. See the radical meaning of the word חסד, largely explained in my Critical Notes upon Hosea, chap. vi. note (ד). The noun חסיד, here and in other passages, is not well rendered in our Public Translation by "Holy One." In any case in which that rendering is in any degree proper, which can only be in the application of the word to a person in respect of his religious conduct, to denote a course of life, and a character sanctified by the warmth and constancy of habitual piety to God and charity to man, in every instance of this application the word "Saint" would be the better rendering; as in Ps. xvi. 10. But when the word is applied either to God or Christ, in respect of merciful dealing with mankind in general, or of particular favour to certain persons, either "Holy One," or "Saint," is altogether improper, and the idea of the original word will be best given by "gracious benefactor."

I am much mistaken if this word חסיד is not sometimes written without the Jod.

(P) — "Let them observe." Houbigant, after כִּי, would insert אֵל; and he connects this with what precedes in this manner: "Ille filios suos non alios cognoscet, quam eos qui verbum tuum custodiunt." But the alteration is quite unnecessary. The force of כִּי here is imperative, or hortatory; and it might be rendered in Latin by "scilicet," or "nempe." A full stop should be placed at דִּיעַ, at the end of the preceding line, and הָאֵמֶר is to be understood again, at the beginning of this verse, before כִּי.

(Q) — "his persevering virtue." See Cocceius and Parkhurst, under the word חִל.

(R) — "overshadowed by him — and dwelling." In the

grammatical construction, and the interpretation of this distich, I follow the authority of the Syriac and the Vulgate, taking the words חָפַף and שָׁכַן as participles, the first the participle present Poel of the verb חָפַף, the other the participle Benoni of the verb שָׁכַן, both agreeing with the well-beloved, of whom it is affirmed, that he is “sheltered,” or “over-shadowed,” and that he dwells between Jehovah’s shoulders. If these two words be taken as active verbs, of which Jehovah is understood to be the subject, the sense will be much the same; for the assertion will then be, that “Jehovah shelters the beloved, and dwells between his shoulders.” The want of the pronoun of the third person to rehearse Jehovah, is perhaps no insurmountable objection to this way of expounding the passage. And it might be removed, by adopting what Houbigant conceives to have been the reading of the LXX, עֲלִי (the Most High) for the first עֲלִי. But there seems to be some discordance in the imagery, if it be said first of the beloved, that “he dwells close by Jehovah,” and then of the beloved, that “he dwells between Jehovah’s shoulders.” And the change of עֲלִי into עֲלִיךָ, is little better than a mere conjecture of Houbigant’s. The single authority of the LXX would not be sufficient, when the text as it stands admits so easy an exposition. But this single authority seems to be wanting.

But what were these “shoulders of Jehovah,” between which, according to the exposition of the Syriac and Vulgate, which I follow, the beloved dwelt? I say, the high mountains near Jerusalem on the south, projecting their shade over the adjoining territory of Benjamin.

(S) — “rich gifts — choice fruits — delicacies — wealth — riches.” By these different expressions, I render the Hebrew word מִנְחָה in its different applications. We have no one word in the English language to render it with propriety in all. It signifies whatever in its kind is “excellent, valued, delighted in.”

(T) — “the skies above.” In the original, I insert the word מִמֶּעַל after שָׁמַיִם, upon the authority of the Syriac. It is evidently required by the law of the parallelism, to answer to תַּחַת in the following line. I would wish to omit the word מִמֶּעַל, and read מִמֶּעַל instead of it, if there were authority for the

alteration. But I have found none that I deem sufficient in the MSS., and the Syriac expresses both words. Perhaps the dew itself is one of the gifts of the abyss. Certainly, in the greater part, it is an exsudation of the earth. Very little of it falls from the skies.

(U) — “of every moon.” This I take to be the force of the plural ירחים.

(V) — “who placed their tent.” So I render שכני. For although the verb שכן renders “to dwell or inhabit,” generally, and the noun שכן, “an inhabitant,” yet, strictly, the verb is to “dwell in a tent,” and the noun is “one so dwelling.” And the exhibition of the Godhead in the bush was temporary. The word שכני is most evidently a plural *in regimine*, and as such it ought to be rendered. It is an unwarrantable liberty to render it in the singular; and still more unwarrantable to expunge, as some would do, the plural Jod.

(W) — “his herd.” I take the word here as a collective, as it is used in Gen. xxxii. 5.

(X) “They shall pierce.” They, *i. e.* his horns shall pierce. So I render יחרי as the third person plural future of the verb חרר in Pihel (to pierce or penetrate). I confess I have no other instance to produce of the verb so used.

(Y) The name of Issachar is wanting after Zebulun, as the stanza of which this is the title relates to both tribes.

This, therefore, is an instance of a proper name lost in our modern Hebrew text, and not supplied by any MS., or any version. We have a second instance of the same kind in Hosea v. 13. And these two instances go far to justify the introduction of the name of Simeon in the sixth verse of this song, upon the authority of the LXX and St. Ambrose.

(Z) — “the commissioner,” מחוקק. “A delineator.” One who traces and marks out. “A definer,” or “determiner;” and hence, perhaps, “a lawgiver.” But in this place the word denotes “a public officer, appointed to set out the boundaries of the allotments of the different tribes.” One such person was named by Moses out of each of the tribes and half-tribe, among which the land of Canaan was to be distributed, after the tribes of Reuben and Gad and the half-tribe of Manasseh were *housed* in the conquered kingdoms of Sihon and Og. Numb. xxxiv. 17—19. And in the progress of the

business, after the death of Moses, when the tabernacle was placed at Shiloh, three were appointed out of each of the seven tribes, which at that time remained unsettled. Joshua xviii. It appears that these persons made a survey of the country, and marked out the districts in a map. Josh. xviii. 9. Each of these persons was literally מחוקק, "a tracer of boundaries." I use the word "commissioner," as the only one for the office which the English language affords. It is the name given in acts of parliament, for the inclosure of commonable lands, to the persons authorized to make allotments of such lands among the different proprietors, or persons in any way interested in the lands, according to their respective interests. If a word might be coined for the occasion here, "determinator" would more precisely denote the office, and better correspond with the etymology of the Hebrew word.

—"appointed the portions." I take שם for the verb, not for the adverb of place. מחוקק is the nominative case before the verb, and חלקת the accusative after it.

(AA) "He was housed," ספן. The three verbs, צפן, שפן, and ספן, seem nearly allied. צפן signifies, generally, "to hide," in any way, or under any sort of cover. שפן, "to hide in holes of the ground." But ספן is a term of architecture, and signifies "to form the inside covering of a house—to line the sides and top with boards." The participle ספון, applied to a building, signifies this finished state of it:—"wainscoted and ceiled." Applied to a person (of which application this text is, I believe, the only instance), it would literally signify that he was "comfortably lodged" in a house so finished. It is here used figuratively, and expresses the complete settlement of the tribe of Gad, in the "prime portion" he had chosen for himself in the plain, on the east of Jordan; not without allusion to the "sheltered" situation of that country, under the towering hills of Gilead on the east and north.

(BB) — "and had lodged," ויתא, from the sense of the noun תא, "a chamber."

—"of the people." I read with the Samaritan, העם; for the individual people of the tribe of Gad is meant.

(CC) It is objected by Dr. Durell, that before we apply the springing from Bashan to the lion's whelp, it ought to

be proved that Bashan bred and harboured lions; which he seems to doubt. But although the lion might not be an inhabitant of Palestine in the time of Aristotle, and other later writers of natural history, it is evident, from the frequent allusions to the lion, and the similes taken from it in the Old Testament, that, in the time of the Hebrew writers, it was frequent in that country; otherwise, how should they become so well acquainted with it, as they appear to have been? Add the recorded feat of Benaiah, one of David's mighty men (2 Sam. xxiii. 20), who "slew a lion in a pit in a snowy day." Now, since we must admit, that, in the days of the writers of the Old Testament, the lion was an animal of Palestine, where is the improbability that it was found in Bashan? And if there be no improbability in the thing, the text is a sufficient argument, in my judgment, that it really obtained. The Hebrew words will not bear the grammatical exposition, by which Dr. Durell attempts to apply this springing from Bashan to the Danites. And if his grammatical exposition were admissible, the sense, which the words so expounded would give, would be inadmissible, unless Bashan had lain in the line of march of the Danites from their own territory to Laish; which is far from the truth.

(DD) "Of iron and brass shall be thy sandals." I think the literal rendering of the Hebrew is, "iron and brass shall be thy shoeing;" *i. e.* these metals shall be the material of thy sandals.

(EE) "Riding the heavens and the atmosphere" is a figurative expression of God's dominion and control over all the powers of nature, inciting or restraining their energies, as a rider manages his steed with the spur and bridle.

(FF) — "the atmosphere." So I render שחקים, not "clouds." שחק, is "to beat or grind to powder," "to pulverise." Also *colluctari*, "to struggle together," "to wrestle," but in sport, rather than in earnest. (The Masoretes make two words שחק and שחק, but I consider them as one.) Hence שחקים in the plural, and sometimes as שחק in the singular, is a name for the "atmosphere," from the minuteness and perpetual intestine agitation of the *elastic* particles of which it is composed.

(GG) I would read מען האלדי. And I suppose, with most

interpreters, not any defect or ellipsis of the pronoun of the second person. I take the sentiment to be,—that God is the only safe refuge for any one; and his arm the only sure support.

(HH) — “sustentacle.” I take the word מתחת here to be equivalent to a noun substantive, rendering, “id quod subtus est;” “the under-prop.”

(II) “Perish.” So the LXX, Ἀπόλοιτο.

(KK) — “the thick small rain.” The word טל, generally rendered “dew,” signifies dew only from the circumstance of its covering the surface of the ground. For the root טלל, is merely “to cover,” “to strew thick.” Hence it may be applied to any other moisture, covering the herbage with equal spissitude of the drops; and when it is applied to a moisture falling from the skies, from which the dew falls not in any great proportion, it must be understood of that which we call a “growing rain;” which, from the minuteness and closeness of the drops, and their adhesive quality, the consequence of their small size, wets more than hard rain, and is more conducive to vegetation. And it sits upon the herbage, and the leaves of plants, and low shrubs, like the dew.

(LL) “Jehovah.” Instead of the pronoun of the original, I repeat the proper name, which it rehearses. With the pronoun in our language, the sentence would be tame and frigid; and without either the pronoun or the noun, it would be in some degree obscure.

(MM) — “with fawning flattery shall make court to thee.” This I take to be the exact force of the expression יכחשו לך. The verb is applied in the same manner in four other places, viz. 2 Samuel, xxii. 45. Ps. xviii. 44. lxvi. 3. and lxxxi. 15. In this passage, our Public Translation has, “shall be found liars unto thee.” In which, by an attempt to preserve what was conceived to be the literal meaning of the word (but see my Critical Notes on Hosea, chap. vii. note [E]), the sense of the passage is much obscured. The margin gives, “shall be subdued;” in which the particular force of the Hebrew word is totally lost. In the other four passages, the text has, “submit themselves;” the margin, “yield feigned obedience.” But the original word expresses not “a feigned obedience,” but “a feigned complacency, in a state of com-

plete subjection, and necessary obedience." The falsehood, in short, of flattering professions of duty and affection practised on a superior to win his favour.

CRITICAL NOTES

ON

THE SONG OF DEBORAH.

JUDGES v.

THE occasion of this song was the memorable overthrow of Sisera, the leader of the armies of Jabin, the Canaanite king, which is related in the preceding chapter of this book. By which victory, the Israelites were delivered from the oppression of that tyrant, who had fixed the seat of his kingdom at Hazar, a town in the heart of the territory of the tribe of Naphtali, and held the people in subjection twenty years.

The entire song consists of three parts. The first, after a short exordium, comprised in the third, fourth, and fifth verses, describes the disorders and weakness of the Jewish state, under Shamgar, Deborah's immediate predecessor, and the preparation for the war; the second describes the battle; the third the victory.

The beginning of the whole is evidently at the third verse of the chapter. The distich, therefore, which forms the preceding verse, is misplaced. I remove it to the ninth, where the sense of it will be considered.

(A) "The rural judge." So I render, instead of "the inhabitants of the villages." פרוץ. The words derived from the root פרו, which occur in the Old Testament, are these five, viz. פרו, פרוי, פרוץ, פרוצות, and פרוץ.

The first, פרו, occurs with the pronominal ו suffixed, Habak. iii. 14. It is rendered by our English Translators, "his villages," but in the Vulgate, "bellatorum ejus;" by the LXX, δυναστῶν; and in the other Hexaplar versions, ἀμαρτωλῶν. It is remarkable, that they all render it by a plural; whence it should seem, that the word in their copies was פרוי, which is still the reading of many MSS.

The second, פְּרִזִּי, occurs with the prefix הַ, Deut. iii. 5; and 1 Sam. vi. 18. In the first of these two places, it is rendered in the English Bible by the word “unwalled;” and in the second, “country villages;” and to the same effect in the Vulgate. It is rendered ἀτείχιστων in the first place by Aquila, and ἀτείχιστου in the second by Symmachus. But in both passages, particularly in the last, it may, for any thing that appears to the contrary from the context, be the proper name of a people, the Perizzites, and so it is taken by the LXX.

The third, פְּרוּזִים, occurs with the prefix הַ, and in apposition with the gentile noun הַיְּהוּדִים, Esth. ix. 19. הַיְּהוּדִים הַפְּרוּזִים. The words are properly rendered in the English Bible, “The Jews of the villages;” and by the LXX and Vulgate to the same effect.

The fourth, פְּרוּזָה, occurs in three places, namely, Esth. ix. 19. Ezek. xxxviii. 2. Zech. ii. 4. In the first place with the prefix הַ; in the two last, without prefix or suffix. In the first place it is connected with other words, which, taken all together, are expositive of the expression הַיְּהוּדִים הַפְּרוּזִים. Thus, הַיְּהוּדִים הַפְּרוּזִים הַיּוֹשְׁבִים בְּעָרֵי הַפְּרוּזָה. The expression בְּעָרֵי הַפְּרוּזָה, is well rendered in our English Bible, “in the unwalled towns;” and the sense of the whole passage is given by the LXX thus οἱ Ἰουδαῖοι οἱ διεσπαρμένοι ἐν τῇ χώρᾳ τῇ ἔξω: and thus in the Vulgate, “Judæi, qui in oppidis non muratis et in villis morabantur.”

In the second place, אֶרֶץ פְּרוּזָה, is rendered in our English Bible, “the land of unwalled villages;” in the Vulgate, “terram absque muro;” by the LXX, γῆν ἀπερριμμένην.

In the third place, the word seems to be used adverbially. It is rendered in our English Bible, “as towns without walls;” in the Vulgate, “absque muris;” by the LXX, with what sense I know not, κατακάρπως.

The word פְּרוּזִים occurs only in this place, and again in verse 11, where it is probably, as will be shown, a false reading. In the 11th verse, Symmachus renders it by ἀτείχιστοι; and, after him, modern translators have adopted the sense of, “the inhabitants of the villages.” But Houbigant properly observes, that פְּרוּזִים cannot be a plural noun in the Hebrew language. Adhering, however, to the sense of “the villages,”

he changes פָּרוֹן into פְּרוֹת; and it must be confessed that some few of Kennicott's MSS. have this reading. From the texts, in which this word פְּרוֹת occurs, it is evident that, connected with עָרִים or אֶרֶץ, or with the proper name of any particular city or country, it may express the absence of walls or fortifications. But it by no means appears that it is a plural noun by itself rendering "villages," or "unwalled towns," or "scattered houses," or any thing of that sort. The use of the word in Zechariah, in particular, renders this very disputable. In the passage under consideration, whatever may have been the original reading, Symmachus is the only one of the ancient interpreters, who seems to have thought of "the inhabitants of villages." The Vulgate, both here and in the 11th verse, has "forts." The LXX, according to the Roman edition, in this place has *δυνατοί*. Other of the Hexaplar interpreters have *κατοικοῦντες*. From this variety of interpretation we may reasonably conclude that the true sense of the Hebrew word was a matter of much uncertainty and disagreement.

If פְּרוֹת be adopted as the true reading, and that word be supposed to render "villages," the sense that will arise, which is that which is given in the English Bible, will but ill suit the context. The disorder mentioned in this verse, whatever it really was, appears to have been of such a sort, as to be set to rights upon Deborah's assuming the government. But the desertion of villages was an evil that would continue till the fear of the perpetual incursions of the Canaanites, which was the cause that produced it, was removed. This was removed, not by Deborah's assuming the government, but by the successful termination of her war with the Canaanites. In this part of the song, the subject is the disorders previous to Deborah's government, not the advantages of the victory which she gained. The desertion, therefore, of villages cannot be the thing mentioned here as an evil redressed as soon as she arose to be a mother in Israel.

It is very remarkable, that, in the Alexandrine copy of the LXX, we have the Hebrew word rendered by the Greek participle *φράζων*; and the verb, which should render *חָרָלָו*, is twice put in the singular number, *ἐξέλειπεν*, to agree with

the singular nominative. There is great reason to believe that Aquila used the same word *φράζων* in this place, since we find he used it in the 11th verse. It should seem, therefore, that we have the authority both of the LXX and of Aquila to pronounce, that פרוֹן, rather than פרוֹת, is the true reading in this 7th verse; and that, in the judgment of those learned interpreters, it is either the name of something for which the Greek language has no name, or of something which might be rendered in Greek by a word of the very same letters and the same sound. For, in using the word *φράζων*, they either retain the Hebrew word without translating it; or they retain, and, retaining, translate it. If it were a word capable of being translated, they certainly would rather have translated than retained it; unless the Greek language afforded them the means of doing both. This we may, perhaps, find to have been the case.

I find that, in the Arabic dialect, the verb פרוֹ signifies “to decree, to form an opinion, to judge, to prescribe a rule to, to settle a dispute.” See Castellus. Hence the noun פרוֹן may signify “a forensic judge;” such as, by the law, (Deut. xvi. 18) were to be appointed in all the cities. I call them “rural judges,” to distinguish them from the supreme judges, from whom this book takes its title; who had a general authority, not confined to particular cities, but extending over the whole country; and a superintendence in every department of government, civil, military, and religious: whereas the office of the rural judge was confined to the business of trying and deciding causes, criminal perhaps, as well as matters of property, within a particular district. This provincial judge (*qui jus dicebat*) the LXX and Aquila might think well described in Greek by the participle *φράζων*, “the expounder, the utterer, the declarer of the law.” This disorder, stated in this verse, is, that this officer ceased; either none such were appointed, or those who were appointed neglected their duty, till Deborah arose to reform this, with other abuses, in the internal government. This connects well with what immediately precedes.

The noun פרוֹן, as descriptive of persons in a particular office in the state, of which there were, or ought to have been, many at the same time, may be considered as a collec-

tive, and its verb may without impropriety be plural in the Hebrew language, though the Greek *φράζων* requires a singular verb. I would not, therefore, propose to change the plural *הדלו* into the singular *הדל*, without authority of MSS., which I do not find.

(B)—“the besieger;” literally, “the fighter.” See Ps. xxxv. 1; and lvi. 2, 3, where the word indisputably signifies “a fighter;” “one that is fighting with another.” I doubt whether any instance occurs in which this word is equivalent to *מלחמה*.

(C) “While so many,” &c. This I take to be the true place of the distich, which in our modern text forms the second verse of this chapter. I have given the sense of it somewhat paraphrastically. The verb *פרע* signifies, generally, “to set free,” or “to be free,” from any force or restraint, physical or moral. Hence, in Kal, it signifies, transitively, “to strip,” *i. e.* to free any part of the person from the confinement of dress, or ornaments; “to exempt, or excuse from punishment;” “to discard, neglect, reject,” as we might say in English, “to make free with” any advice, rule, or precept (Prov. i. 25; xiii. 18; xv. 32); “to avoid, keep clear of.” Intransitively, it signifies “to be a libertine,” (Prov. viii. 33); “to break loose;” “to start aside” from any obligation or duty; “to apostatize” from the true religion. In Hiphil, it signifies, transitively, “to cause to apostatize, to disengage, or to cause to break loose” from the burthen of any stated toil; and, intransitively, “to cause apostacy.” Hence the noun *פרעה* will naturally signify “a starting aside from any duty;” “a breaking loose from any coercion or restraint;” “a declining of any service” by excuses, just or unjust, real or pretended. Thus the literal rendering of the distich might be,

Amid the refusing refusals in Israel,
Bless Jehovah for the volunteering of the people.

This interpretation is confirmed by the history, as it appears in the sequel of the song. Several tribes, either from cowardice or a selfish policy, as being by their situation out of the reach of the oppression of the Canaanite, withdrew them-

selves from the general confederacy. A great majority, however, of the people entered with alacrity into the war.

(D) — “concert your measures, for the watering places,” &c. More literally,

— “take much thought,
Because of the sound of battalions forming in the watering places.”

— “battalions forming.” So I render מִחְצֵצִים, not “archers.” I conceive that the word describes the forces of the enemy, in the act of *dividing* into distinct battalions, and taking each their respective stations. See Parkhurst, חָצַץ, v.

(E) “Justice signally displayed in the cause of Israel.” In the Hebrew text we have the word פְּרוֹן with the suffix, פְּרוֹנוֹ. Kennicott’s best MSS. have פְּרוֹנוֹ, and one or two of inferior note פְּרוֹנוֹי. Aquila renders the word by the Greek φράζων, and the Roman LXX, which in verse 7 had δυνάτοι, here has φράζων. It seems, therefore, indisputable that פְּרוֹנוֹ, or פְּרוֹנוֹי, was an ancient reading; of which, however, it is so difficult to make any tolerable sense, that I have little doubt that it is a corruption, which has arisen from the great similitude between the true word and the word פְּרוֹן of the 7th verse.

In the Alexandrine copy of the LXX, we find the word rendered here by the plural verb ἐνίσχυσαν. Theodotion rendered it by the imperative singular of the same verb ἐνίσχυσον; and other of the Hexaplar translations have αὐξήσον. Hence we may conclude, 1st, that the LXX found different words here and in the 7th verse: 2ndly, that the word in this place was taken by them, by Theodotion, and by other interpreters of less note, for a verb: 3rdly, that the verb was in such a form, that it might be understood either as an indicative, or an imperative; since some interpreters took it for the one, some for the other: and, 4thly, that the word bore a near resemblance to פְּרוֹנוֹ. Upon these grounds I venture to read תִּפְרֹצְנָה, which is the first person plural feminine future of the verb פָּרַץ. The alterations in the reading of the printed text are these: 1st, the restitution of the initial ת, which might easily be lost, as the next preceding word ends with that letter: 2nd, the change of י into צ, letters which in many instances seem to be used promiscu-

ously for each other: 3rd, the omission of ך after this letter, upon the authority of Kennicott's best MSS.: the change of the final letter ך into ה. For the grammatical exposition of the text thus corrected, I would not take the noun צדקת itself as the nominative of the verb; but, taking this noun as the accusative under the verb יתנו understood as repeated, I take the pronoun אשר, understood, rehearsing צדקת, for the nominative of the verb תפרצנה. Thus the literal rendering of this and the preceding line will be,

There they shall celebrate the justices of Jehovah,

[They shall celebrate] justices [which] shall burst out upon Israel.

— “justices.” The word in the original is plural. It is very exactly rendered in the English Bible, “righteous acts.” For “justices” in the plural must signify manifestations of justice, not justice itself. But by that easy metonymy, which puts the cause for the effect, I use the singular noun “justice,” as I can find no way of expressing the force of the verb תפרצנה (which is very material), if “righteous acts” be retained. The English Geneva has “justice” in the singular.

(F) — “was the general cry,” דברי שיר, “the burthen of the song:” a proverbial expression, denoting what is in every one's mouth. I take דברי not for the imperative feminine of the verb, but for the plural of the noun in *regimine*.

(G) — “the remnant of each bold leader's troop.” שריד id quod reliquum erat לארירים ducibus fortissimis. τοῖς ἀριστοτάτοις.

(H) — “at Mount Amalek.” In justification of this rendering, which is Kennicott's, see Judges xii. 15.

(I) — “him — his.” For אחרק and בעממך, I read, with Houbigant, אחרי and בעממי.

(K) — “delineators,” ζωγράφοι, delineators of symbolical figures.

(L) — “hillocks.” The noun משפתי is from the root שפח, “to stick up,” or “to be prominent;” and it is in the dual form. It is used in Jacob's last words to signify “the two panniers” of a laden ass lying down, and those panniers are the ridges of hills which were the boundaries of his terri-

tory. See Critical Notes on the Last Words of Jacob, note (L). In like manner, I think, it is to be taken here to signify "hills in double parallel ridges." Reuben is asked why he abode between **הַמִּשְׁפָּתִים** to hear the bleatings of the flocks. And where should any one abide to hear the bleatings of the flocks, but among hills, where flocks range? The word **שְׁפָתִים**, another noun from the same root, and in the dual form, is used in Ps. lxxiii. 13, as I think in the same sense, for "hills in parallel ridges," though in the English Bible it is rendered "pots:" "Though ye have lien among the pots." To be lodged among pots, I confess might be an image of the most abject slavery. But the psalmist, in this passage, is not speaking of the Israelites in slavery. Having in the preceding part of the psalm brought them out of Egypt; having mentioned the miraculous manner of their deliverance, their miraculous support in the wilderness, and the victories, not less miraculous, which they gained upon their march, and upon their first entrance into Canaan; comes in the thirteenth verse to speak of their condition settled in peaceful possession of the promised land. And this line should be rendered,

"When ye dwell between the ridges of hills."

The Israelites, settled in the promised land, dwelt between hills, in valleys or straths bounded on each side by ridges of hills: for such was the land of Palestine in the inland parts. The LXX, St. Jerome, and the Vulgate, seem never to have dreamed of the sense of "pots," which our Translators have imposed upon the word in this passage of the psalmist, upon no authority that I can find, but that of an obscure passage in the prophet Ezekiel, where the same word signifies "pots," or "andirons," or "stoves," or something else. But the sense of "double ridges of hills" arises naturally from the etymology of the word, and is perfectly consistent with the context.

(M) "Gad." So I read with Houbigant and Kennicott.

(N) — "slunk he like a coward to his ships." This I take to be the force of **יָגַר אֲנִיּוֹת**. It may seem, that, to give this sense, a preposition is wanted before the noun. But a preposition is equally wanted in any other sense that may be

affixed to the verb. And the ellipsis of prepositions is frequent in all the poetical parts of Scripture, and nowhere so much as in this ode.

(O) — “brought to action.” This I take to be the force of the passive verb נִלְחַמָּה in this place.

(P) “No ransom was taken.” Literally, “they took no ransom.” The nominative of the verb is the indefinite pronoun plural understood. I render the verb, therefore, by a passive, with the accusative after the active verb for its nominative case, to express that no ransom was taken on either side; which is the thing expressed by the form of the sentence in the original.

(Q) — “their orbits.” Literally, “their highways.” The Hebrew word כּוֹכַבִּים, I take to be a general name for “planets” and “fixed stars” without distinction. And the ancients applied the word “orbits,” not only to the orbits of the planets, to which it is now confined, but they called the parallel of declination, described by the apparent diurnal motion of any particular fixed star, “the orbit” of that fixed star. At the same time it is difficult to conceive how the fixed stars should exert any *occasional* influence upon our atmosphere. I only mean to remark, that they are not of necessity excluded by the mention of the “orbits” of those stars which were engaged in this battle. Mr. Parkhurst’s observations upon this passage deserve attention. See his Lexicon, סל. iv.

(R) “The overtaking river.” “Overtaking,” קְרוּמִים. I am much in doubt about the sense of this epithet. Some render it “ancient,” some “eastern.” But with what propriety the river Kishon could be distinguished as an ancient or an eastern river, I cannot comprehend; nor why the word, in either of these senses, should be plural. The Vulgate renders it as the proper name of a people, “Cadumim.” And if the traces of any such people were to be found in ancient geography upon the bank of the Kishon, this rendering might be preferable to any other; though it would be an objection, that the word, as the proper name of a people, ought to have the ה prefixed. The Syriac interpreter had another word, קְרוּמִים, which he renders as the name of another stream, “Carmin.”

The root קרם properly signifies “antevertere, anticipare, præire, prævenire, obvenire.” Hence it is applicable to priority either of time or place; and hence nouns derived from it get the sense either of “antiquity,” or “the east.” But going back to the primary sense of the root, I think נחל קרומים may be rendered literally, “the river of preventions,” or “of anticipations,” describing the river as, by its rapidity, when swollen with the rain, *preventing* every one that attempted to escape, getting before him if he ran straight forward, or rising faster than he could climb if he attempted to get upon the rising grounds. To express this sense, I render “the overtaking river.” And this sense agrees well with the accounts which travellers give of the Kishon at this day, or at least not long since.

(S) “O Deborah.” Heb. “O my soul.” But this in Hebrew is merely a form of self-compellation, and in many places, of which this is one, is best expressed in English by making the person speak to himself by his own proper name. It is very harsh in our language to speak to the soul as “trampling upon;” an action in which the soul cannot be the immediate agent.

(T) “Then were the hoofs,” &c. “Ungulæ equorum ceciderunt, fugientibus impetu, et per præceps mentibus fortissimis hostium.” Vulg.

(U) “One of the most accomplished,” &c. “Una sapientior cæteris uxoribus ejus hæc socrui verba respondit,” Vulgate. “Est חכמות idem ac חכמת nisi perperam fuit ם interpolatum. Numero singulari interpretantur Syrus, Vulgatus, et Arabs. In תעניתה vero est ן alterum epentheticum, ut solet fieri post ן prius.” Houbigant *ad loc.* Many of Kennicott’s best MSS. read תעניתה.

(V) — “each valiant chief,” לראש גבר ראש is used here as ‘caput’ in Latin and ἀρά in Greek, “to the stout head.” *i. e.* “to each stout head,” *fortissimo cuique.*

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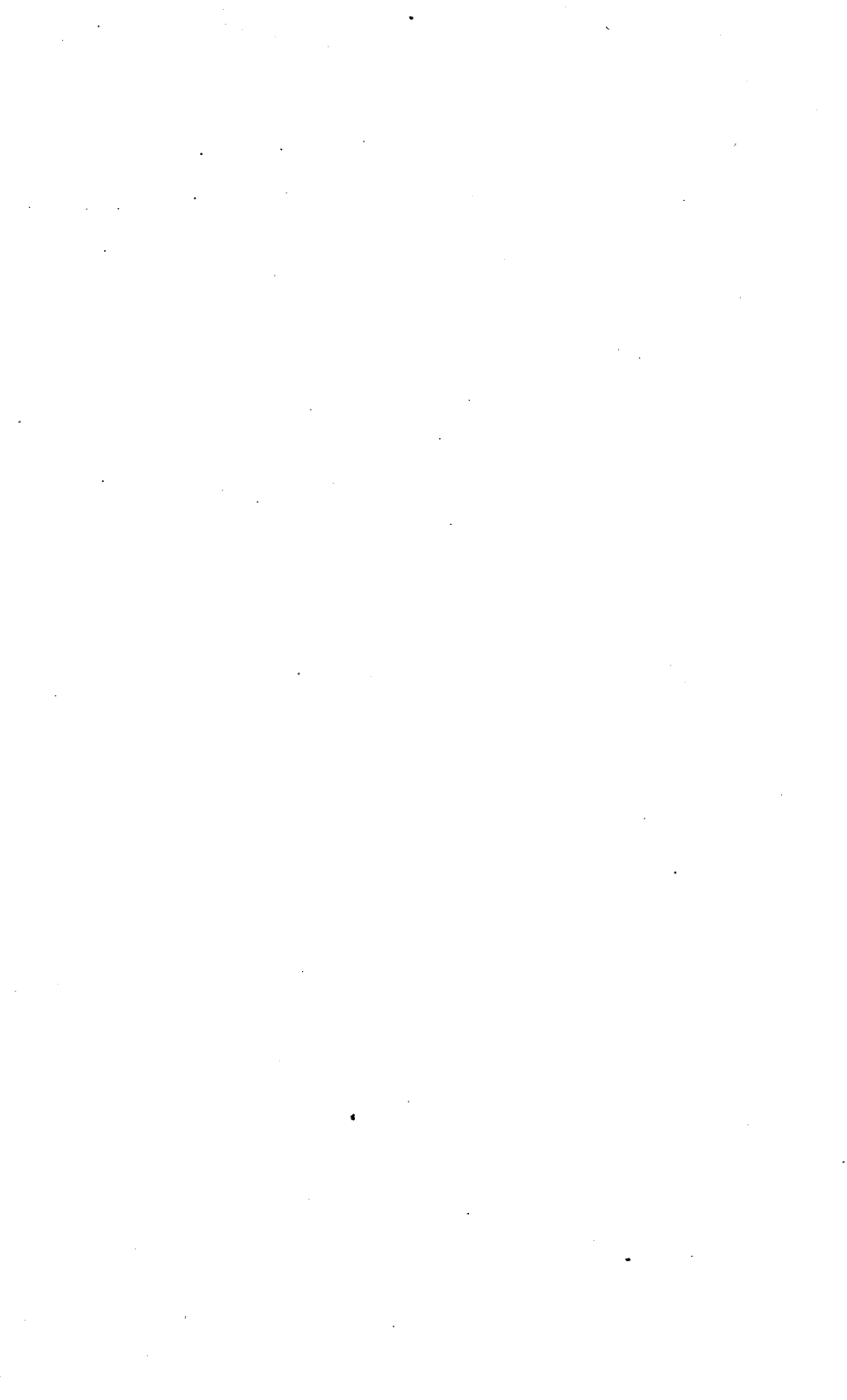
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